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NOTICE

THE statements set forth in this and the accompanying volume of the WORLD SURVEY were presented originally at the World Survey Conference, held at Atlantic City, N. J., January 6 to 9, 1920. As a result of that conference, and in the light of further data derived in the progressive development of the survey, the original statements have been freely revised and expanded. They are, therefore, complete only in the measure that the survey itself is complete, and are here presented not so much as final statements as revised preliminary announcements of the facts thus far revealed by the extensive survey task, much of which is necessarily still being carried on.

With the progress of the survey, special problems, particular fields and important phases of work, will demand separate survey statements adequately to present the facts. These statements will be issued as auxiliary survey volumes, and will conform in size and style to the Handy Volume Edition of the WORLD SURVEY. Several auxiliary volumes are already in process of preparation. Others will follow as the need arises.

The first of these auxiliary volumes is a manual and guide entitled "How to Study the World Survey." It is a handbook for pastors, teachers and members of study groups who wish to use the WORLD SURVEY as a text book. Intended for use in the class room of school or college, or in missionary circles and young people's societies, it will be found invaluable in making the survey volumes yield the largest amount of important and interesting information. Uniform with the Handy Volume Edition of the WORLD SURVEY at fifty cents a copy, cash with order.

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WORLD SURVEY

BY THE INTERCHURCH WORLD
MOVEMENT OF NORTH AMERICA

REVISED PRELIMINARY
STATEMENT AND BUDGET
IN TWO VOLUMES

VOLUME ONE

AMERICAN VOLUME

LIBRARY EDITION

1920

INTERCHURCH PRESS

NEW YORK CITY

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CONTENTS

Page

FOREWORD 7

HOME MISSIONS
- Introduction 11
- Cities 17
- New York Metropolitan Area 47
- Town and Country 57
- New Americans 73
- Negro Americans 85
- Migrant Groups 103
- American Indians 121
- Alaska 125
- Orientals in the United States 127
- Hawaii 133
- Spanish-speaking Peoples 135
- West Indies 137

AMERICAN EDUCATION
- Introduction 149
- Denominational and Independent Institutions 157
- Secondary Schools 173

Page

AMERICAN EDUCATION—*Continued*
- Tax-supported Institutions 177
- Theological Seminaries 190

AMERICAN RELIGIOUS EDUCATION
- A National Emergency 203
- Lessons from Statistics 209
- Religious Education in the Home . . . 214
- Sunday Schools and Young People's Societies 221

AMERICAN HOSPITALS AND HOMES
- Introduction 243
- Hospitals 247
- Homes for Children 252
- Homes for the Aged 256

MINISTERIAL SALARIES, PENSIONS, AND RELIEF
- Introduction 265
- Ministerial Salaries 267
- Ministerial Pensions 289

BUDGET TABLES 299

INDEX 315

CHARTS AND GRAPHS

Page

CITIES
- Cities of 2,500 or More 17
- The Age of Cities 18
- Church and Non-Church Membership in Philadelphia 20
- Growth of Rural and City Population 20
- Urban Increase and Rural Decrease of Population 23
- Percentage of Urban Population in Fourteen States 24
- Protestant and Non-Protestant Church Membership 25
- Divorces in City and Country 25
- Growth of Cities 26
- Native Whites and Aliens in Three Typical Cities 27
- Native and Alien City Population 28
- Map of Typical City 32

Page

CITIES—*Continued*
- Urban and Rural Population by Ages 34
- Home Ownership in Large Cities 34
- Men and Women in the Protestant Churches . 35
- Negroes in the Cities 36

NEW YORK METROPOLITAN AREA
- Metropolitan District 48
- Perth Amboy, N. J. 50
- Church and Sunday School Membership 51
- Compete or Combine? 51
- Times Square Section 52

TOWN AND COUNTRY
- Urban, Village and Country Population 57
- Increase in Country Population 58
- Decrease in Country Population 59
- Rural Industrial Areas 62

Page

TOWN AND COUNTRY—*Continued*
- Percentage of Foreign-born Farmers 62
- A Single Frontier Circuit. 64
- They Preach Here and Live Here 64
- Thirty-six Country Churches 65
- A County Survey Map 67
- Neglected Areas Revealed 69

NEW AMERICANS
- Religious and Sociological Study of Cleveland . 74
- Foreign-born and Native White in Population . 75
- Sources of Immigration 76
- The Immigrant Zone 77
- Immigrant Invasion of Cities 78
- Population in Calumet Region 79

NEGRO AMERICANS
- Negro and White Population 86
- Farms Owned by Negroes 88
- Plantation Area, Cotton Belt, and Negro Population 89
- Urban and Rural, Negro and White Population . 90
- Rural Negro Population 91
- Increase in Negro and White Population . . . 92
- Percentage of Negroes in Population by States . 93
- Nativity and Parentage by States 94
- Negro and White School Attendance 95
- Negro Illiteracy by States 97

MIGRANT GROUPS
- Areas of Migrant Labor 103
- The "Big" Grain Belt 104
- Harvest Times and Dates 105
- Whence and Whither of Harvest Migration . . 105
- Total Vegetable Acreage. 106
- Lumber Production in 1917 108
- Winter and Spring Wheat Regions 112
- Monthly Fluctuations, Migrant Industries . . . 113
- Grays Harbor County 116

AMERICAN INDIANS
- Protestant Missions to Indians 121
- Indian Reservations and Schools 122

ALASKA
- Mission Fields 126

HAWAII
- Map of Hawaii 134

SPANISH-SPEAKING PEOPLES
- Sketches 135

WEST INDIES
- Map of West Indies 140

AMERICAN EDUCATION
- Relative Attendance 150
- Expenditures for General Education and Church Schools Compared 153
- A Small Minority Reaches the Top 154
- Where Colleges Get Their Students 156
- Map of Denominational Institutions . . . 158, 159
- Life Work of College Graduates 160
- Contribution of One College to the Foreign Field . 163
- Investments in Education 164

Page

AMERICAN EDUCATION—*Continued*
- How Institutions Depend on Endowments . . . 165
- Who Pays for College Education? 166
- Religious Product of Two Like Colleges 167
- Why Increase Teachers' Salaries 169
- Growth of Attendance 174
- Study of Minnesota State University 175
- Tax-supported Institutions, Map 178, 179
- One State University versus Fifty Denominational Colleges 180
- Relative Growth of Colleges 181
- University and College Departments Compared. 182
- Student Church Relations 188
- Theological Seminaries, Map 192, 193
- Where We Get Our Ministers. 194
- Seminary Attendance and Church Membership . 195
- College Men in Theological Seminaries 196
- The Parents of Ministers 197
- Distribution of Seminary Graduates 199

RELIGIOUS EDUCATION
- Where 58 Million Unchurched Protestant Americans Reside 208
- America's Greatest Peril 209
- Sunday School Enrolment and Church Membership Compared—Non-Protestant Bodies . . . 211
- Sunday School Enrolment and Church Membership Compared—Protestant Denominations . 212
- Sunday School Enrolment and Hours of Instruction 215
- Information Concerning Adult Leaders 217
- Two Days in a Typical City 219
- How Sunday School Pupils Attend 220
- Comparison of Attendance, Sunday Schools vs. Public Schools 220
- How the Churches Spend a Dollar 222
- Per Capita Expenditures 222
- Per Capita Cost of Teaching 222
- Young People's Societies. 223
- Participation of Members of Young People's Societies 224
- Supervision of Public and Sunday Schools . . . 226
- Church School Teachers 228
- Parents of Church School Teachers 230
- Training of 100 Church School Teachers 230
- Pictures of Typical Church Interiors 234
- Per Capita Education Budgets 239

HOSPITALS AND HOMES
- Hospital Service in the United States 249
- Catholic and Protestant Orphanages 253

MINISTERIAL SALARIES AND PENSIONS
- Average Salary of Ministers 267
- Ishpeming and Mujiishku-dang. 270
- Ministerial Salaries per Capita 272
- The Way the Methodist Episcopal Church Meets Its Obligations 273
- Per Capita Payment for Ministerial Salaries—By States 278
- Ministerial Support in Terms of Automobile Cost 282

THE AMERICAN VOLUME OF THE SURVEY

Foreword

THE American Volume of the Interchurch World Survey includes the statements and budgets prepared by the following survey departments: Home Missions, American Education, American Religious Education, Ministerial Salaries, Pensions, and American Hospitals and Homes. The results of the surveys reported in this volume are in the nature of a national spiritual stock-taking. They reveal conditions as they actually exist today; they disclose essential details; they present unusual opportunities. Above all, they constitute an impressive call to the performance of obvious duties imperatively demanded in the interests of the whole nation. These can be fully discharged only through the fullest measure of sympathetic cooperation by all the churches.

The home missions survey discloses the changed conditions confronting the church in urban and rural life; the extent to which it has failed to function in each and why. It also offers a plan and program of constructive advance to remedy the defects pointed out and to meet the obvious challenge of a changing social order.

The report on American education reveals two vital needs of our schools and colleges; an increase in their endowments to ensure the highest scholastic standards; and a deeper infusion of the Christian spirit in education so that the coming leadership of the nation and the world shall be morally sound and spiritually effective.

The report on religious education shows that the time devoted to the religious training of American youth is ridiculously inadequate; that the application of scholastic and pedagogical standards to religious education is away below par; and that the needed professional supervision is practically unknown. A plan and program of advance is suggested.

Ministerial salaries, pensions, and relief, as disclosed by the survey, are in a deplorable state. The ministry approaches bankruptcy. The ranks of our spiritual leadership are being constantly depleted and recruiting is increasingly difficult owing to the failure of the laity to develop a sound business policy of conserving the best asset

of the church—an educated ministry free from financial anxiety during active service and assured of the future.

The reason why so many hospitals and homes under church auspices are needed is that suffering humanity can best be served and cured in an atmosphere charged with Christian love and sympathy to be found nowhere else.

The needs disclosed in these surveys are tremendous. They must be met if the church is to secure the moral leadership of the world. They can be met if, as during war-time, the Christian forces in the nation will unite to put through a constructive and cooperative program of advance in which the public, as well as themselves, may entertain the utmost confidence.

To any readers of this volume who may still be inclined to stress the old argument, "Let us evangelize America before we go to the foreign field," it is sufficient to say: The revelations contained in this volume are a direct challenge to you to do exactly what you say should be done.

If you are sincerely interested in the spiritual condition of America you cannot fail to be impressed, even if you are not appalled, by these disclosures of the religious condition of your own land.

If you really mean what you say when you say "America first," then you cannot fail to see that your own country needs your help at once, even if you are not convinced as to your duty elsewhere.

There is no phase of American religious life that is functioning as completely or efficiently as it should. There are many lacks and many needs. But these mean just as many opportunities for service. And service is always personal.

Therefore, as you read these painful disclosures of lacks and wants and needs in the religious life of your own beloved land, do not do it in any detached or impersonal way. Keep this thought constantly in your mind as you read: This is *my* country that I am reading about. This is *my* church that is failing in its duty.

But do not let any pessimism creep into your mind. You are not a doctor making an autopsy on a dead body You are a consulting physician, feeling the pulse of one you love and intend to save.

If hitherto you have done little or nothing except "belong" to some church, these surveys will disclose your opportunity to become an active force. If you have been a worker, but have not really "found yourself," here is the chance to "lose yourself" in some absolutely compelling task that cannot be denied.

THE HOME MISSIONS SURVEY

THE HOME MISSIONS SURVEY

THE purpose of the home missions survey is to reveal the existing facts in the home field and to supply the needs disclosed. This task necessarily involves a large amount of painstaking research which in turn serves as the basis for a program of advance. The aims may be summarized as follows:

1. To discover the unchurched areas and groups and the un-Christian factors in the social life of the United States, Alaska, Hawaii and the West Indies.*

2. To aid the churches, by the process of self-examination, to estimate their own material and spiritual resources and to discover ways and means by which these resources may be developed to their highest usefulness.

3. To state a program adequate to meet the needs revealed by the survey, which program can be budgeted in terms of policies, leadership and money.

4. To appraise the impact and influence of each individual church and mission station upon its own constituency and its own community in order to help it to provide for public worship, religious education and its share of community service.

5. To avoid the exhaustion possible through competitive enterprises and to eliminate the waste of over-lapping, thus planning for the most economical as well as the most efficient distribution of church forces.

6. To create a feeling of common purpose and destiny among the churches by means of a common understanding of common tasks and by helping the churches of a given community to plan their programs together.

7. To establish a scientific method for the location of churches and for the determining of their programs.

The spiritual significance of this survey of the churches and home mission stations lies in the fact that it is a self-examination. No outside experts or disinterested students are to take stock of the churches. The ministers, laymen and laywomen are provided with the necessary schedules and plans of organization to secure this thorough-going investigation. In this are great promises for growth in vision, and the release of forces that will make the vision a reality, such as will usher in a new day of greater service for the church.

*The West Indies is included in the American volume since the religious work in the islands is carried on chiefly by home mission agencies.

SCOPE AND CONTENT OF THE SURVEY

AN ATTEMPT is made to study all the factors in both urban and rural life, necessary for determining the program of the churches, separately and in cooperative groups. For example, in the Cities Division, there are the following schedules:

1. For the city as a whole.

This schedule reveals those needs of the entire city which cannot be met by any one church or group of churches.

2. For the different districts or communities in the city.

By mapping those sections of the larger cities which have a life more or less in common, and where the churches are face to face with similar problems, we discover those social units whose needs must be met by a group of churches. This schedule reveals the common social service to be rendered by the churches. Problems of housing, health, recreation, vice, crime and delinquency, are studied in relation to the churches.

3. For each individual church.

Through this schedule, the growth and present strength of the church are appraised. The efficiency of its organization, its property and equipment, its staff and service to the community are investigated. For the first time, an attempt is made to measure the influence of each individual church on the moral and spiritual welfare of the people of the community.

The needs of each church for property, equipment and staff, over a period of five years, are set down, after all the local and community factors have been taken into account.

4. For a population census.

This schedule has a two-fold purpose:

a. To secure data for immediate use by the churches in an ingathering of members and special evangelistic efforts.

b. To determine the population factors and the tendencies toward any changes in population which would affect the program of the churches.

In the Town and Country Division, a similar scheme is provided for each county; *i.e.*, there are the following schedules:

1. For the county as a whole.

2. For each normal community or trading center in the county.

3. For each individual church.

4. For a population census.

Schedules with certain necessary variations have been provided for Negro churches and communities, distinctly new American communities, small mining and other industrial communities, the Mex-Americans, the orientals and the American Indians. Special studies are also being made of the migrant groups; such as the lumber-jacks, the migratory harvest workers and the laborers in the small fruit and canning industries.

THE COUNTY AS A UNIT IN THE TOWN AND COUNTRY SURVEY

BY TAKING the county as the unit in organizing the town and country survey, it is possible—

1. To cover all the territory.

2. To locate all the unchurched areas and groups.

3. To indicate all the normal community centers.

4. To associate for religious purposes the people who have a common social, industrial and civic life.

By making the survey denominationally it would hardly be possible to achieve these ends for:

1. There are areas of the county where no denomination is at work.

2. There are groups of people unreached by any church.

3. The denominational approach sees community need from its own angle only.

PROCEDURE OF THE SURVEY

THE procedure for realizing the above purposes is very much the same for both rural and urban communities. For example, in a rural county:

1. A county supervisor is appointed, usually one of the younger trained ministers, whose church is willing to release him temporarily for this service, and who is willing himself to do the work for the enlargement of his own knowledge and experience. His expenses for the survey are paid by the Movement.

2. A county survey council is formed representing the best leadership among the ministers and the laymen of all the denominations having churches in the county. This council cooperates with the supervisor and passes upon the findings.

3. The supervisor proceeds to visit each community and each local church, where in consultation with the people, on the ground, the schedules are filled out.

4. A map of the county is made, on which are indicated the location of all the churches, the names of the denominations, the circuit systems, the residences of the pastors, and the boundaries of each parish. This map, when completed, shows at once all of the normal church and community centers and the unevangelized areas.

5. After the map is completed and all information from the county is gathered, the county council summons representatives from all the churches in the county to a meeting at the county-seat, to which also the church officials, general and missionary, interested in the territory are invited. At this meeting the tabulated results of the survey are made known, the condition of all the churches in all of the communities is discussed, and the unchurched areas and groups are allotted by common consent. As each situation is taken up, the needs are debated fully and recommendations for a five-year program are made. No recommendation is accepted unless unanimous.

6. These recommendations are later submitted to a meeting of the State Survey Council, which is officially appointed and represents the denominational missionary agencies functioning within the state. Each denominational representative on the State Survey Council will be asked to affix his signature to the budget program sheet opposite the budget items of the churches of his denomination.

7. Each missionary superintendent is then asked to submit the items that affect the churches of his denomination to the proper society or board for approval.

These boards have created a Home Missions Committee of Review for the purpose of such interboard discussion as may be necessary.

PRINCIPLES FOR MAKING A PROGRAM AND BUDGET

AS A guide to the denominational superintendents and local church officials in the making of a program and budget, the following principles have been commended by the National Council of Review, composed of official representatives from the mission boards and societies concerned. At their request these proposals have been submitted to all the boards for official approval. Favorable action is being received as fast as boards are able to discuss and pass upon them. By this means it is hoped that it may be possible to get an agreement on the administration of future missionary funds in the widest and most statesmanlike manner.

It should be noted that the Interchurch World Movement as such does not attempt to decide policies and does not undertake administrative action of any sort that involves any function of the duly constituted denominational agencies. Before any item in the program is effective it must be passed upon by the denominational agency involved. The county and state councils are so organized as to provide the channels by which the recommendations of the survey reach the denominational agencies.

UNCHURCHED TERRITORY

THE following principles have been proposed for determining the allocation of unchurched territory and groups:

1. There should not be, under ordinary circumstances, more than one church for one thousand

evangelical population. Exceptions to this general rule would be few.

2. The religious preference of residents in the community as shown by the survey and the population census should find expression in the decisions reached.

3. Certain geographical facts will have an important bearing.

4. The ability, in men and money and supervision, of the denomination to place a resident pastor will necessarily be one of the determining factors.

5. The equitable distribution of responsibility among all denominations will be sought.

OCCUPIED TERRITORY

THE churches and the boards should take into account the following factors in a more economical distribution of their present forces:

1. The democratic principle of local self-determination.

2. Depending upon the denominational connections of the churches in a given community—

(a). The formation and maintenance of a single denominational church and the uniting of churches in the preferred denomination.

(b). The voluntary withdrawal of one church from a field and a reciprocal exchange of an equivalent opportunity in some other community to the denomination which withdraws.

(c). A federation of denominational churches with the maintenance of their denominational connections in some manner to be agreed upon locally.

3. The fact that the acceptance of responsibility by a denomination in a given community involves the adequate support of a resident minister with proper living conditions and the development of the church along lines of worship, religious education and community service.

BUDGET PROJECTS

THE classification of projects which should be admitted to the budget for missionary aid has been agreed to in a conference of home mission board secretaries, as follows:

1. Purely missionary responsibilities.

These would include church projects in fields where a given church is wholly or chiefly responsible for religious and social life and can be made to meet adequately these needs along lines of worship, religious education and community service, and where adequate aid must be given, for a more or less indefinite period, on a purely missionary basis.

2. Urgent home base opportunity situations where aid is necessary.

These would include church projects upon which the community is dependent for religious and social life, which can be made to meet those needs adequately, but where local constituencies cannot provide the kind of program needed now in order to place the church within the five-year period on a basis not only self-sustaining, but able to give support to world evangelization in financial aid, spiritual life and Christian leadership.

3. Special denominational obligations.

These include special projects which the denominations must undertake in order to meet their missionary obligations.

SURVEY RELATIONS

THE work of the foreign missionary societies operating in the United States, Alaska, Hawaii and the West Indies, is included for survey and budget making purposes in the Home Missions Survey Department, by agreement with the Foreign Survey Department.

The schools for Negroes, mountain people, American Indians, Spanish-speaking people in the United States and the schools in Alaska, Hawaii and the West Indies are being surveyed by the Home Missions Survey Department, by agreement with the American Education Survey Department.

Certain information regarding the Sunday school and other religious educational agencies in the local communities is being gathered by those making the survey in the Home Missions Survey Department, by agreement with the American Religious Education Survey Department.

The approach for the survey of these institutions in Alaska, Hawaii and the West Indies is made through the representatives of the Home Missions Survey Department, by agreement with the American Hospitals and Homes Survey Department.

A united approach to the churches involved in the study of the religious life of students at tax-supported colleges and university centers is made possible by an arrangement with the American Education Survey Department.

In other numerous ways an effort is being made to coordinate and unify the making of the surveys and program among agencies interested in the same mission fields.

The Home Missions Survey Department is receiving budgets from general home mission boards, women's home mission boards, church erection boards, freedmen's aid societies and Sunday school extension societies.

Within the Home Missions Survey Department there are four survey divisions as follows: Town and Country, City, New York Metropolitan, Outlying Territories.

Each of these survey divisions is responsible for gathering the information and assembling the program as it effects the budget items, in its particular field. Together the four survey divisions cover the entire territory of the United States and its possessions. In addition there are seven survey coordination divisions which are related in their field work to one or more of the four survey divisions.

These survey coordination divisions are: Negro Americans, New Americans, Migrant Groups, American Indian, Orientals in the United States, Spanish-speaking Peoples in the United States, and Industrial.

These survey coordination divisions make it possible to have available for the use of each of the four survey divisions the counsel of specialists in particular fields of home mission endeavor.

It is fully expected that the survey will yield data sufficiently comprehensive to make possible the preparation of a series of volumes dealing with all of these vital problems of American church life.

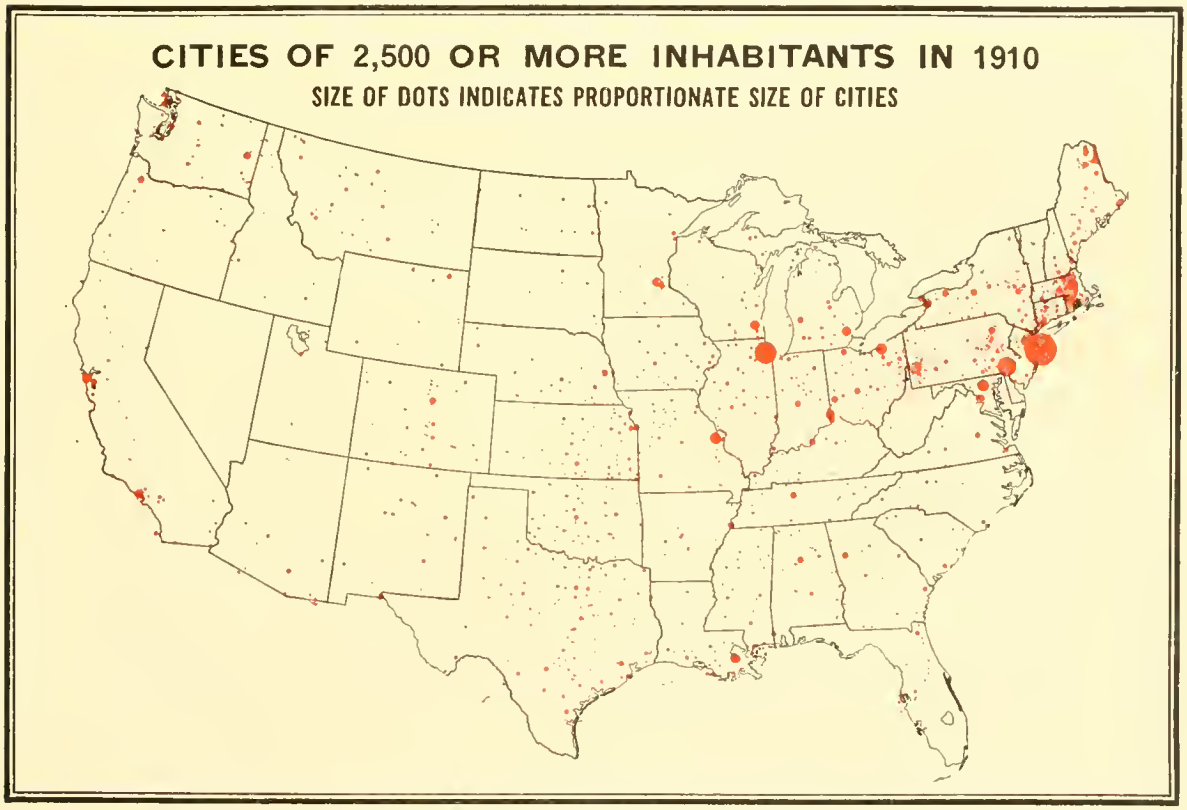
THE CITIES

THE city survey covers all the cities in the United States with 5,000 or more population, except those lying within the New York metropolitan district. These cities numbered over 1,200 and had over 34,000,000 people in 1910. They are in every state in the Union and present every advantage and disadvantage of geography, topography, climate, industry and virile human life. They reveal municipal governments of every moral aspect.

They represent in endless series the social, political, industrial and religious conditions of American life; every race and social class; every nation in the world is represented; every combination of good and evil and every contrast of luxury and poverty.

In them are the aggressive and the hopeful; the dull and the despairing, and every type of conservative and radical that the modern world has produced.

In the midst of all this is the church, the city church—baffled, bewildered, sometimes advancing, frequently retreating; faltering, uncertain; yet possessing the "Word of Life," and the spiritual power to make the American city "the New Jerusalem."



HOW CITIES HAVE GROWN

THE age of modern cities did not begin in earnest until the middle of the nineteenth century. This growth of cities is a world-wide phenomenon. In Europe, of the 168 cities in the 100,000 class in 1910, over 100 were added since 1850.

Even the ancient cities of Europe have grown most rapidly in recent years. Four-fifths of the growth of London is credited to the past century although it is probably 2,000 years old. Paris, older even than London, is more than four times as large as it was in 1800; and Petrograd, up to the time of the war, had increased threefold in seventy-five years.

Cities of 100,000 and Over in Europe	
Year	Number of Cities
1900	168
1800	20
1700	14
1600	7

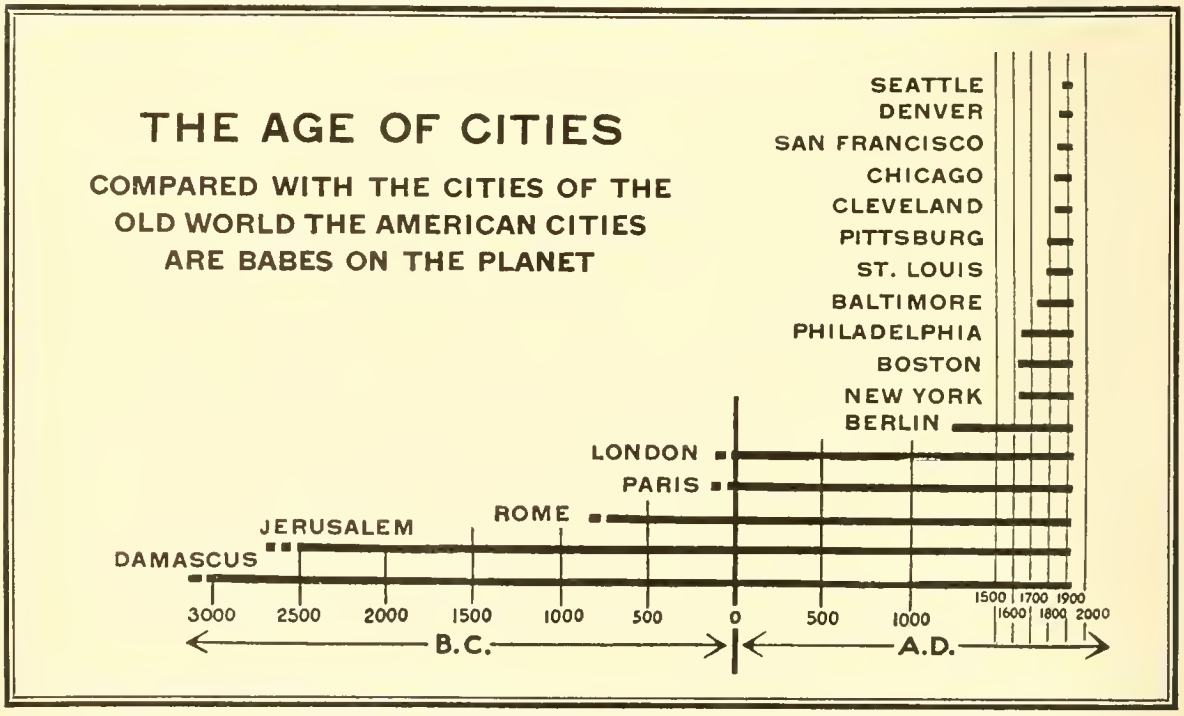
In Asia many cities have increased in like proportion, and the same is true of South Africa, Australia and South America.

The Canadian cities have added to their population with a rapidity scarcely less than that in the United States.

Canada is a rural country but its cities have grown at an enormous rate. The vast stretches of western Canada still remain sparsely inhabited, while such cities as Toronto, Quebec, Hamilton, Winnipeg and Vancouver have added to their populations with a rapidity scarcely exceeded by that of the great cities on the American side of the border.

The American cities are babes on the planet. Their youth may serve as an excuse for many of their shortcomings.

In 1800 there were six cities in the United States, Philadelphia, New York, Baltimore, Boston, Charleston and Salem, which had a combined population of about 200,000, or less than the total population of Portland, Oregon, which now ranks twenty-eighth among the cities.



THE NUMBER OF CITIES

THE number of cities has increased amazingly, until in 1910 there were 2,402 places of more than 2,500 population in the United States.

Growth of Population in Cities of 8,000 and Over in the United States

(From U. S. Census, 1910: Volume 1.)

Census Year	No. of Places	Population	Total Population U. S.	Per Cent. Total Population
1910	778	35,726,720	91,972,266	38.8
1900	566	25,142,978	75,994,575	33.1
1890	449	18,327,987	62,247,714	29.1
1880	291	11,450,894	50,155,783	22.8
1870	226	8,071,875	38,558,371	20.9
1860	141	5,072,256	31,443,321	16.1
1850	85	2,897,586	23,191,876	12.6
1840	44	1,453,994	17,069,453	8.5
1830	26	864,509	12,856,020	6.7
1820	13	475,135	9,638,453	4.9
1810	11	366,920	7,239,881	4.9
1800	6	210,873	5,308,483	4.0
1790	6	131,472	3,929,214	3.3

This table reveals clearly the rapid growth of cities of 8,000 or more population since the first United States census (1790). In the ten years between 1900 and 1910, 218 new cities of 8,000 population were added, or nearly as many as in the first eighty years of our national existence.

In 120 years, 772 cities of 8,000 or more people, with a total population of 35,595,248 were added, or more than nine times as many people as were in the entire United States when the first census was taken in 1790.

In 1910 there were 14,186 incorporated places of all sizes in the United States. Of these 2,402 were cities of 2,500 or more people. The remaining 11,784 towns and villages are embryonic cities. When the 1920 census is tabulated it will doubtless be shown that nearly 300 of these towns have now become cities. It is significant that the rate of growth of cities has exceeded that of the total population of the country.

THE SIZE OF CITIES

THE size of cities and the proportion of people in the larger ones is a more significant thing for the church than the number of towns. The peculiarly urban conditions which make the task of the city church difficult are not so noticeable in cities of less than 50,000 but they become evident and increasingly acute as the population increases by hundreds of thousands.

City Population in the United States, 1910

(From U. S. Census, 1910: Volume 1.)

Number of Cities	Population Over	Population	Per Cent of Total Population
3	1,000,000	8,501,174	9.2
8	500,000	11,511,841	12.5
19	250,000	15,461,680	16.7
50	100,000	20,302,138	22.1
109	50,000	24,481,053	26.6
229	25,000	28,543,816	31.4
601	10,000	34,153,024	37.1
1,230	5,000	38,517,727	41.9
2,402	2,500	42,623,383	46.3

The greatest increase in population in the United States has been in the larger cities. From 1900 to 1910 the population of the whole country increased 21 per cent. The rural population increased 11.2 per cent., whereas the cities of 25,000 and over, of which there are 229, increased 55 per cent. One-tenth of the total population of the United States lives in three cities—New York, Chicago and Philadelphia.

THE greatest need of the city is a powerful and effective religion, one that will lay hold of its masses and its problems, and master them for good. Hence the place and function of the Christian church. The church is not incidental to the city life, but it is necessary to its highest welfare.—*Bishop Frederick De Land Leete*

METROPOLITAN DISTRICTS

ABOUT the larger cities twenty-five metropolitan districts have been listed by the United States Census Bureau, including the area within ten miles of the city limits. Thus, all cities of 200,000 and over are included in these metropolitan districts. They are as follows: New York, including both Newark and Jersey City, N. J., each of which has over 200,000 inhabitants; Chicago, Philadelphia, Boston, Pittsburgh, St. Louis, San Francisco-Oakland, Baltimore, Cleveland, Cincinnati, Minneapolis-St. Paul, Detroit, Buffalo, Los Angeles, Milwaukee, Providence, Washington, New Orleans, Kansas City (Missouri and Kansas), Louisville, Rochester, Seattle, Portland, (Oregon), Indianapolis and Denver.

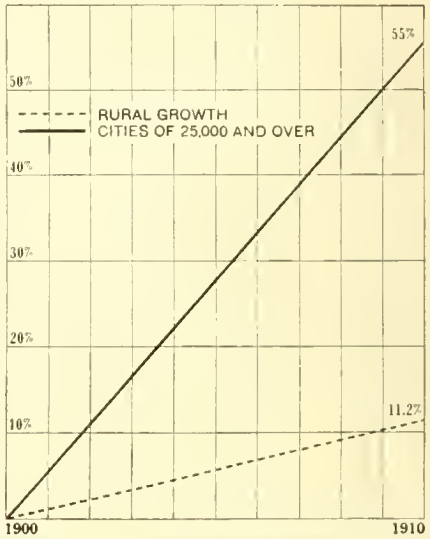
In these 25 metropolitan districts one-fourth of the population of the United States lives on one four-hundredth of the land area of the country.

DISTRIBUTION OF CHURCH AND NON-CHURCH MEMBERSHIP
CITY OF PHILADELPHIA, 1916

Total population of Philadelphia		1,683,664*
Total Protestant church membership	319,652†	
Total non-Protestant church membership	456,770†	776,422
Total non-church membership		907,242

*1916 Census estimate
†Census Religious Bodies, 1916

RELATIVE GROWTH OF RURAL POPULATION AND CITIES OF 25,000 AND OVER
1900 TO 1910



These districts are the dynamic, controlling centers of American life. The commerce of the land centers in them. They are built around the basic industries and control them. The great financial institutions are there. They have culture, science and art. They fix the prices of commodities; mold public opinion and start the "fads." They have great political power. In them every city problem is found in its tensest, most acute and active form.

Here the church has not kept pace with the increasing population, nor is it effectively reaching the great masses of the people. In some sections of these cities it has failed completely and has been for years in retreat before increasing populations and unbounded opportunities. It has been baffled by new conditions which it could not meet and hindered by traditions and methods which it could not adapt to its ever-changing environment.

THE outcome of home missions in America in the next twenty-five years will determine the destiny of American Protestantism and the nation itself.—*O. G. Dale.*

Reasons for City Growth

THE growth of cities is in response to inexorable law. No attempt to check their development has ever succeeded. Aristotle limited the ideal city to 10,000 inhabitants. Plutarch and Cicero sought by persuasion to turn back the current of immigration from the country. Justinian tried to stop it by legal measures. The Tudors and the Stuarts issued proclamations forbidding the erection of new houses in London and enjoining the country people to return to their homes. At various periods between 1549 and 1672 the extension of Paris beyond certain limits was prohibited by law.

In America attempts to discourage the growth of cities are almost unknown; instead, every effort has been made to stimulate their growth. City governments have tried to anticipate the increasing population by providing water supply and transportation for years in advance. Chambers of commerce and boards of trade vie with one another in bidding for new industries. Cities advertise their facilities for commerce and their desirability as places of residence.

On the whole, the rate of city growth can neither be accelerated nor retarded by the wisdom of philosophers or the edicts of rulers. It is determined by laws of social evolution over which neither kings nor philosophers have ultimate control.

INCREASE IN WORLD POPULATION

THE triumphs of medicine and sanitation in checking epidemic diseases and reducing the mortality rate in cities to a point below the birth-rate have been the most important factors in the advancing rate of increase of the world's population, which has been fundamental to the swift growth of cities in recent years. In the Middle Ages and even later the cities of Europe depended chiefly on the influx of country people for their growth. Deaths annually equalled or exceeded the number of births.

In 1917 the death rate in the cities of the United States was higher than in rural districts: 15.2 to 13.0 per thousand population; but were it not for the excessive number of deaths due to occupational diseases and accidents it is probable that the death-rate in the American cities would be lower than in the rural sections. In 1917 the death-rate in the states of California, Massachusetts, New York, New Jersey and Washington was actually lower in the cities than in the rural districts.

SCIENTIFIC DISCOVERIES AND INVENTIONS

SCIENTIFIC discoveries and mechanical inventions have revolutionized the manufacturing of the world. This "industrial revolution" is a primary cause of the development of modern cities and differentiates them more than any other thing from the cities of former times. The day of the handworker is past, as machinery now does and does better almost everything that was formerly done by the human hand. The centralizing of machines in the great factories of modern cities has furnished a permanent basis for the development and growth of urban populations.

FACILITIES FOR COMMERCE

FACILITIES for commerce are essential factors in the growth of cities. Cities must secure their food and the raw materials for their industries from the outside, and in exchange must send their manufactured products to the outside world. Thus they depend upon rapid and adequate transportation facilities for their very existence. Their rate of growth and the ultimate population which they may have is determined by the volume of trade which these facilities can carry.

The increase in the speed and capacity of modern vehicles of commerce—ocean steamships, locomotives, and motor trucks—has multiplied the volume of traffic over the old channels and thus made possible a proportionately greater growth of cities.

WATER TRANSPORTATION

WATER transportation is closely associated with the development of great cities. All of the 18 cities in the United States in 1910 with 300,000 or more population were ocean ports, Great Lakes' ports or were located on navigable rivers. Of the 50 cities with 100,000 or more people, only ten were without some form of water transportation.

RAILROAD FACILITIES

THE railroads in the United States increased in mileage from 23 miles in 1830 to 266,381 miles in 1916, in which year they carried over 1,039,012,308 passengers, and 1,293,090,236 tons of freight. They connect all the larger centers of population and are important factors in the growth of cities.

GOOD ROADS

RURAL public roads, totaling 2,457,334 miles, with 296,290 miles of surfaced road, form the basic network of channels by which all the villages and farms in the United States exchange their products with those of the cities.

ECONOMIC LAW

HIGHER wages also play their part in the city's growth. The offer of larger pay in the specialized work of the city combined with steady employment is continually attracting men from the farms to the industries of the city.

SOCIAL INSTINCT

THE social instinct finds its satisfaction in the city which offers distinct advantages for the getting together of like-minded folks, whether it be for purely social purposes or for the more serious educational and vocational aspects of life.

CHRISTIAN SPIRIT

THE Christian spirit has been a great contributing factor in the growth of cities. It has furnished the humanitarian impulse and helped to make effective the great scientific discoveries affecting public health. It has inspired the movements which have reduced infant mortality rates and fostered the prevention of child-labor, thus increasing the world's population. It has been directly responsible for the reduction of vice and the elimination of the liquor traffic. The Christian spirit has made possible the world-wide extension of modern commerce by creating confidence and good-will throughout the world. By engendering the spirit of cooperation it has made possible the collective production of the modern factory and the harmony and effectiveness of the multitude of diverse elements in the modern city.

There is a hopeful aspect in the social movements of today. Even the radical ones have some Christian ideals.

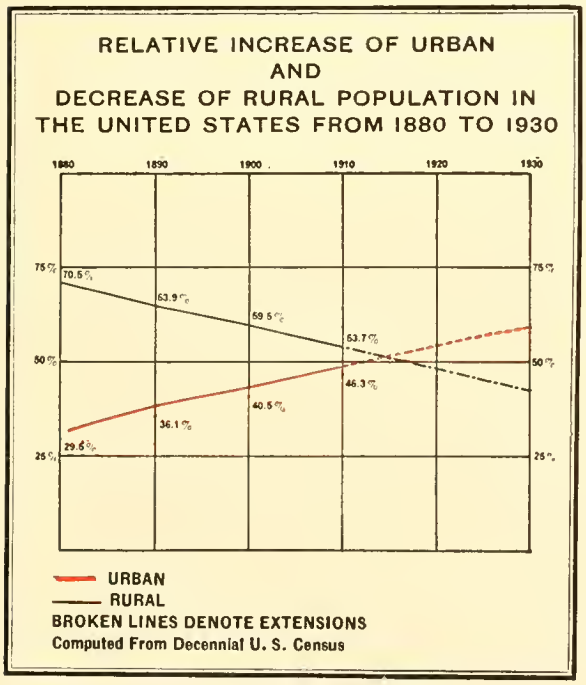
THE modern city is redeemable, and its conquest for health, for purity, for intelligence and for obedience to human and divine law is the chief Christian business—*Bishop Frederick De Land Leete.*

Effects of City Growth

THE evolution of humanity is going forward rapidly in the great cities. Man has been transforming his environment and now he is in turn being transformed by it. Just as he once changed his jungle and forest home to plowed fields and pastures, so now is he changing pasture lands into city streets and city blocks. As the tropics developed the dark-skinned races, Asia its yellow race, and the forests of northern Europe its race of blondes—so the environment of the city is producing an urban race. This urban race in the American city is working out new ideals, institutions and customs.

ON THE NATION

NO SINGLE factor seems destined to have so far-reaching an effect upon our national life as the growth and multiplication of cities.



The crossing of the lines in this chart show an event that will have a more profound bearing upon the future of the United States than the World War. It is the great turning-point in American history—the point where the farmer and the rural group cease to be a majority factor in American life. At this point the country boy who has held the banner through the decades of the past must now hand it to the city boy to hold through the eons of the future.

From the frontier period of colonial and national expansion we have inherited those ideals, customs and laws which are regarded as distinctively American. With half the population of America in cities today and far more than half tomorrow—and with this majority living in a world remote from rural activities, rural thought and rural economic standards—the traditions of the future bid fair to be city-made.

The advance in the percentage of urban population between 1890 and 1910 was as follows: In the New England states from 75.8 per cent. to 83.3 per cent.; in the North Atlantic states from 57.7 to 71.0 per cent.; in the east North Central states from 37.8 to 52.7 per cent.; and in the Pacific states from 42.5 to 56.8 per cent. In 1910 fourteen states had over one-half urban population.

"As the city goes so goes the nation." Not only will this be true in politics but in almost every other aspect of our national life.

ON SOCIAL AND RELIGIOUS INSTITUTIONS

THE rapid evolution of the American city is accompanied by the change from the simple or rural forms of social organization of the earlier period, to forms of almost infinite variety and heterogeneity. These changes have affected the great basic institutions of

society, resulting in their modification to meet the new conditions or their disintegration.

ON THE CHURCH

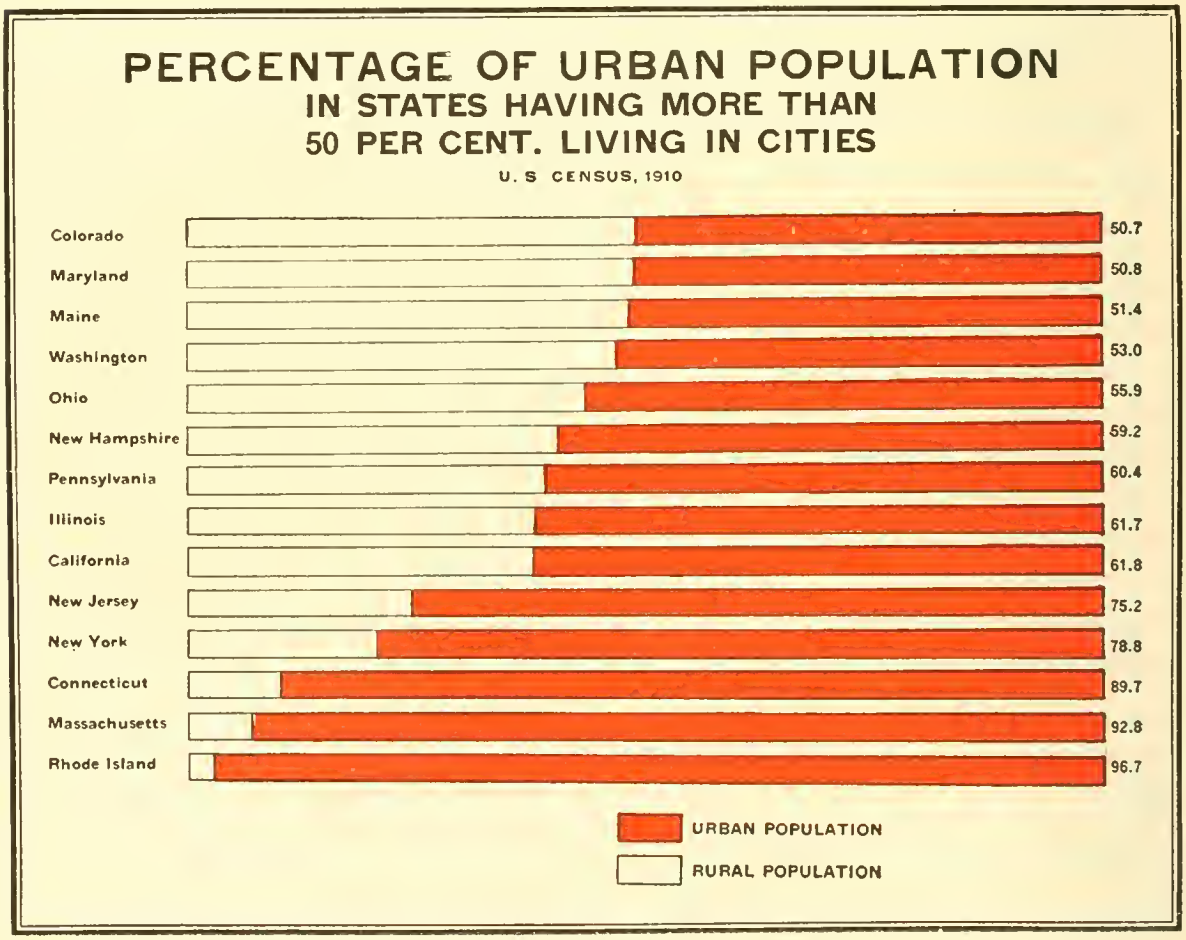
THE church, although an institution of prime importance to the moral and spiritual life of the race, has been undergoing modification and disintegration in the new environment of the city. There seems to be a direct connection between the size of cities and the success or failure of Protestant churches.

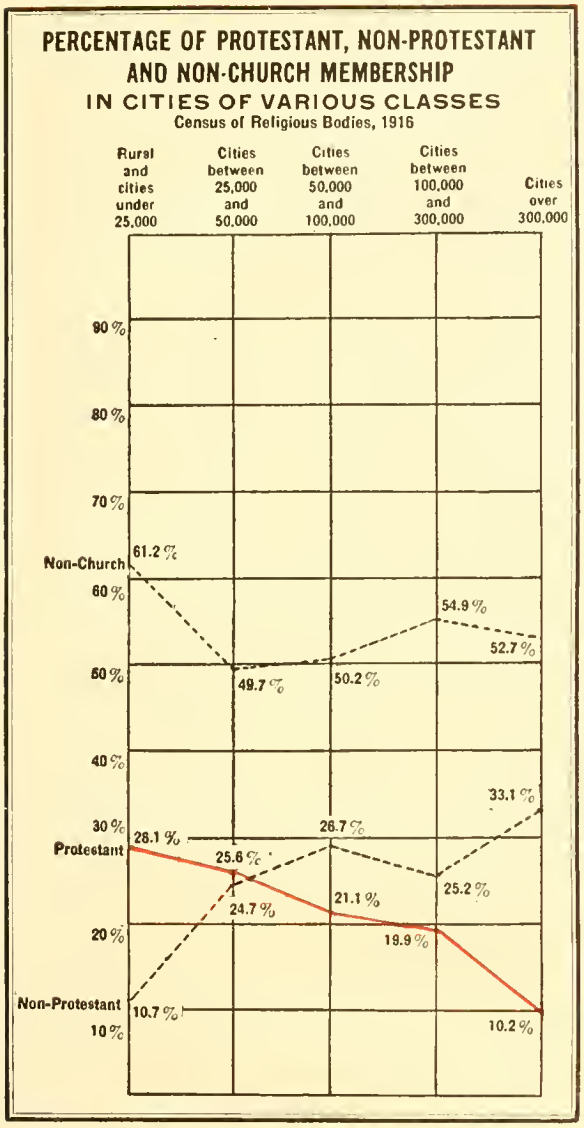
Churches in the heart of the city are almost invariably confronted with acute problems when the city's population reaches 200,000. The difficulties of financing these churches and of maintaining both their membership and their former standards of worship increase as the city grows larger and larger.

The result is that there have been general retreats and withdrawals of the Protestant churches from the centers of the larger cities. The process has been gradual and has taken several forms. Congregations have selected sites farther uptown or have moved to the suburbs. Occasionally two or more congregations have united, disposing of their abandoned buildings to create an adequate endowment; or sometimes organizations have given up the struggle and died.

In these central areas churches that cannot adapt their programs to alien populations and new social conditions must in the end disintegrate. Many churches are able to continue but not on a self-supporting basis; some continue to live by means of endowments and others with the help of mission boards.

In Philadelphia a recent survey of 250 blocks in the center of the city revealed the fact that





only 38 Protestant churches remained of 78 that were there thirty years ago. The First Ward in Chicago was practically abandoned by the Protestant churches. Boston has many churches of the non-self-supporting class.

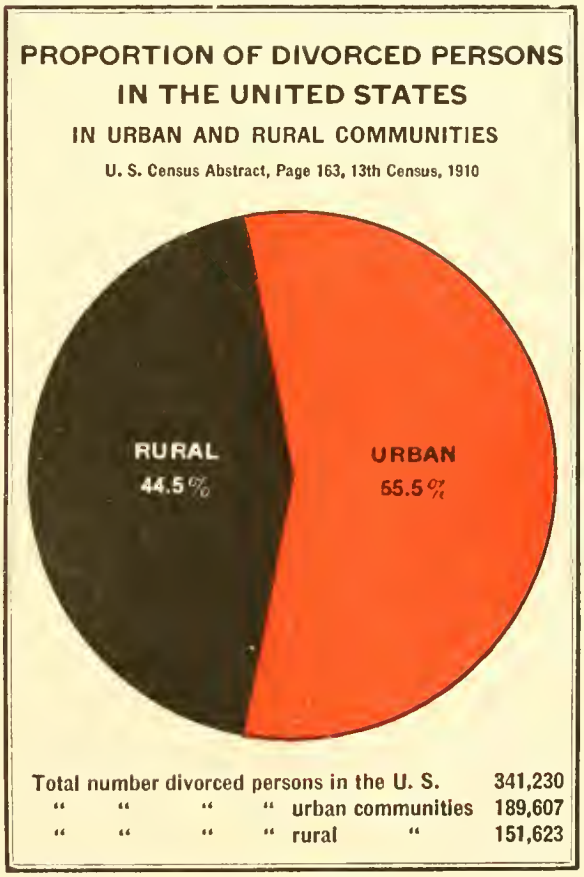
On the other hand the rapid growth of suburbs and new residence sections demands new church buildings. Many of these sections are not adequately cared for religiously.

As cities increase in size it becomes increasingly difficult for the Protestant churches to maintain themselves and the percentage of their membership declines. (See the chart on memberships, above.)

ON THE FAMILY

THE family, the great basic institution of civilization, is facing an entirely new situation in the modern city. Home life there is increasingly difficult to maintain. In 1910 in urban communities, 40 per cent. of the males 15 years and over were single, and 37.5 per cent. of the females. In the rural population only 32.8 per cent. of the males were single, and 26.6 per cent. of the females.

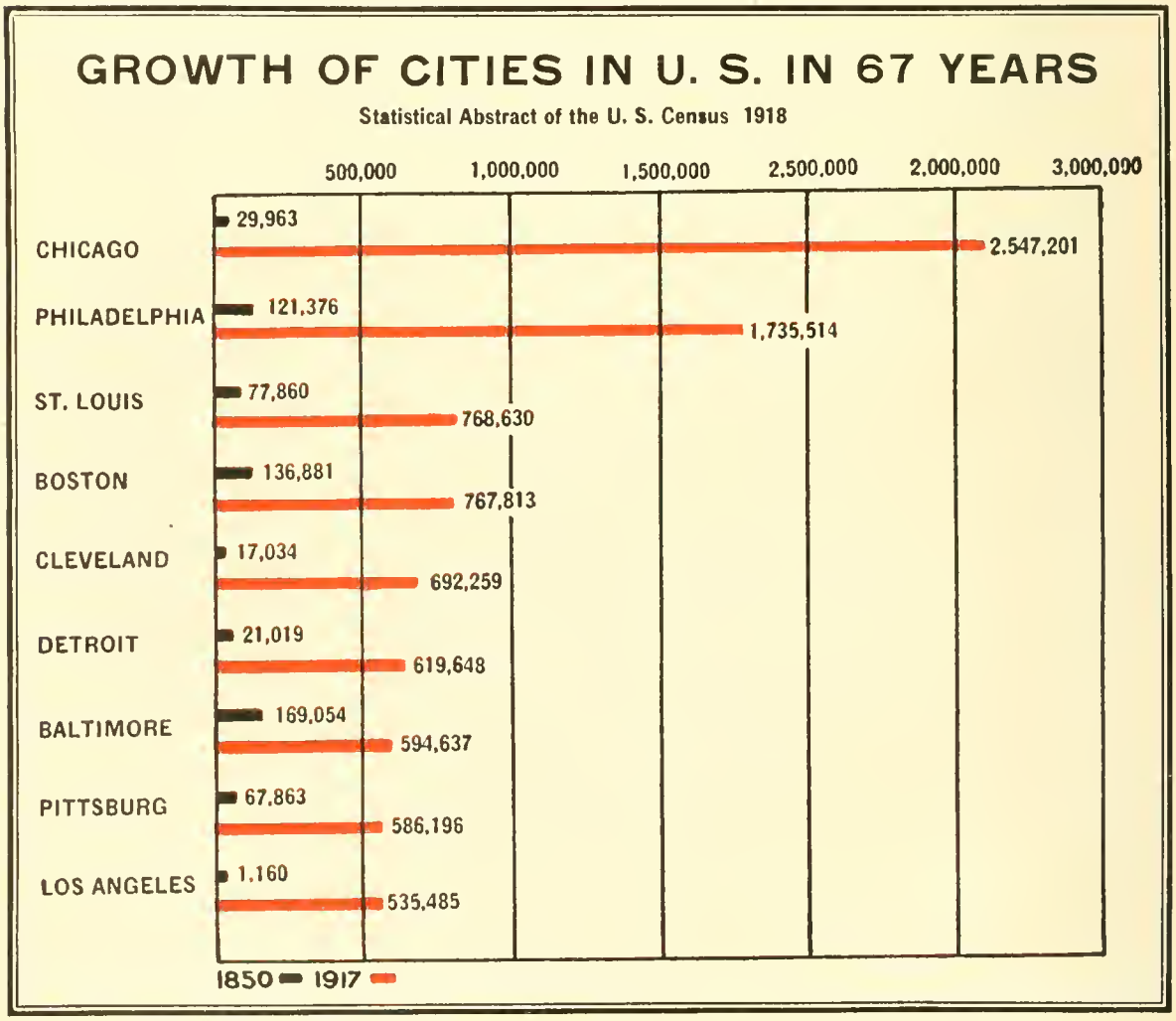
In 1910 there were in the United States 341,230 divorced persons, 0.5 per cent. of the entire population. In 1887, there were 27,919 divorces granted in this country and 72,062 in 1906, an increase of 61 per cent., while the population increased only 30 per cent. We have a larger percentage of divorced persons in this country



than in any other country in the world with the possible exception of Japan. There were over 1,800,000 more married people in the rural districts in 1910 than in the urban areas.

The transfer of home industries of all kinds, even baking and laundry work, to commerical institutions; the crowding of families into tenement houses; and the attraction of women into industry have changed the status of the family in the American city.

The married woman with children presents a distinct problem in industry. Statistics show that in various states and industries from 25 to 40 per cent. of American women workers, 20 years of age and over, are married. The mother who is concerned above all things about the future of her children, and who is forced into industry through widowhood or her husband's inability to support her, faces a very serious situation, because economic failure is almost inevitable and society must step in and aid her, either financially so that she may be a full-time mother or by breaking up the family and providing care for the children so that she may be a full-time breadwinner. Present industrial conditions are too severe to enable a woman safely to carry both jobs. These changes in industrial life are registered in the divorce courts where the rate is higher for cities than for rural districts. Although the ratio of white children under 16 to all white women over 16 fell between 1790 and 1910 from 1.9 to 1.0 and the average number of persons in a family in the United States dropped from 5.6 in 1860 to 4.7 in 1910—both being the result of the declining birth-rate—there is no conclusive evidence that the decline is greater in the cities than in the rest of the country.



The Problems of the City Church

THE composition of the American city is the result of the three processes by which it has secured its people; rural emigration, alien immigration and the increase due to births. Each of these processes has created a corresponding group in the American city: the rural emigrant is the result of the first; the foreigner of the second and the indigenous city folk of the third.

The task of the church in appealing to these different groups is not so much a social, economic, moral or even a spiritual problem as it is a psychological problem. The thing which differentiates these three groups most is the fact that in childhood the persons that belong to them grew up in entirely different environments. They think in fundamentally different terms, and their usual reactions towards situations and facts are the result of these traditional viewpoints.

THE RURAL EMIGRANT GROUP

THE Protestant church in the American city is largely the property and the product of the rural emigrant. In the larger cities it has survived from the earlier rural period of the city's development. It still preserves the traditions, moral standards and ideals of the rural folk. It carries on a standard denominational program which is determined by the general governing body of its denomination. As the large denominations have the great bulk of their membership and churches in rural territory this standard program is better adapted to town and country conditions than to those of the city.

The result is that the appeal of the city church is largely to the rural folk that have migrated to the city. Counts made of those attending city churches indicate that they are largely made up of rural emigrants. Seventy-five

PERCENTAGE OF FOREIGN BORN AND NATIVE BORN OF FOREIGN OR MIXED PARENTAGE, IN THREE TYPICAL CITIES OF THE UNITED STATES

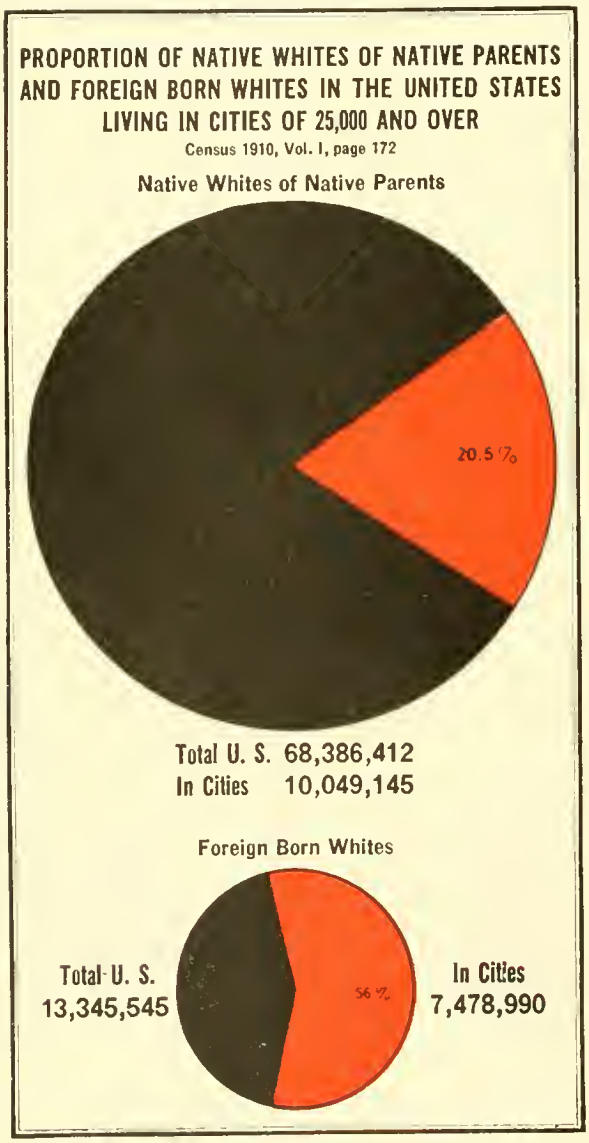
U. S. Census, 1910

per cent. of those present are frequently found to have been born in the country.

The city ministry is largely recruited from rural territory and this means that the message of the city church is largely in the thought-language of the rural emigrant. It is intelligible to him but unintelligible and ineffective in reaching either the alien immigrant or the indigenous city folk.

THE IMMIGRANT GROUP

THE alien immigrant presents to the church a problem of almost infinite variety. His background is as varied as his place of origin. The dominant traditions, social customs, religious beliefs, standards of living, ethical ideals and morals—even among those of the same linguistic group—have this complex psychological aspect. To weld this varied mass of human material into a homogeneous group is a task for the church and the nation.



The greater number of those who have recently come to America are of religious faiths historically different from Protestantism. The traditions, forms of worship, ritual, spiritual emphasis and appeal to which they have been accustomed are radically different from those to be found in our Protestant churches.

Thousands of these aliens have broken with the church of their nativity. The church that can win them back to Christ can do it best by service and not by services.

The alien is chiefly a city problem. Fifty-six per cent. of the foreign-born white people in the United States are in cities of over 25,000 population.

The alien has replaced the rural emigrant in large sections of the city and where this has occurred the church has been hard pressed to continue. Nearly three-fourths of the population of some cities is made up of the foreign-born and the native-born of foreign parents.

The efforts put forth by the Protestant churches to reach the alien immigrant have been feeble.

With 13,345,545 foreign-born in the United States in 1910, and 18,897,837 native-born of foreign and mixed parentage—a total of 32,243,382 of foreign stock—the task of the church is seen to be stupendous. All the mission work being done at present by all the churches is hardly "a drop in the bucket."

THE INDIGENOUS GROUP

THE indigenous city group is constituted of the second and later generations of the rural emigrants and foreign immigrants in the American city. These are the real city folks: the children of the city streets, those who have the mental complex of city life. This is the group of the future. If the church is to succeed it must win this group. In the child-life of the city is the hope of the church.

Over one-half of the babies born in America today are being born in the cities. This means that the majority of Americans of the next generation will be city-minded and belong to the indigenous city group.

AN URBAN RACE

THIS is the beginning of the urban race. Here are many problems for the church —acute, difficult, subtle—but as hopeful of solution as any the church has ever faced. Today's problem is largely one of winning the child life of the city.

The environment of the city is material and man-made. It glorifies human energy and human creative power. God is not in evidence. The church must inspire faith in those who see little of nature and can only find God through man. The city is the arena where faith and atheism will battle to the death. Systematic religious education is the only hope for winning the indigenous city folk.

CHILD LIFE IN CITIES

MORE than three-eighths of the entire population in the United States lives in cities of over 10,000 inhabitants. Therefore an increasing percentage of children is becoming subject to the handicaps of city life. City health conditions present such problems as congested living conditions, smoke, impurities and germs, lack of light and sunshine. Children's diseases are more frequent in cities than in rural districts. Diphtheria, scarlet fever, smallpox and diarrheal diseases are, in the order named, proportionately more frequent in cities than in the open country. The handicaps to child life in the city also include the dangers to imported food, especially milk, fruits, vegetables, eggs and meat, all of which are liable to deterioration in transit. With the growth of cities there always arises an increasing problem of providing an adequate pure water supply.

Death Rate from Children's Diseases per 100,000 Population in the United States, 1911

(From U. S. Census Mortality Statistics, 1911)

Disease	Registration Cities	Rural parts of Registration Area
Measles	10.2	9.7
Scarlet fever	11.2	6.0
Whooping cough	10.2	11.8
Diphtheria and croup	21.9	15.1
Diarrhea (under two years)	95.3	55.8
Congenital debility	85.2	71.7

Lowell and Fall River, two great industrial cities with a population of over 100,000 in 1911, reported an infant death-rate of more than two hundred per 1,000 children under one year of age.†

WHERE PLAY IS CRIME

CRIME is play to hosts of city children because for many years play was counted a crime according to the city ordinances. Crime is increasing in this country and juvenile crime is increasing more rapidly than adult crime, especially in the city. This does not mean that children are actually becoming more lawless in spirit or more immoral by nature. It means simply that in our great cities we have been adding to the list of crimes or misdemeanors

†Mangold, "Problems of Child Welfare," page 49.

WE KNOW the story of Cincinnatus, called from the plow to the conduct of government. It has been a favorite tale with us, because it has been typical of American life in the past. Rural votes have controlled our destinies, and men from the country have given shape to our national life. But we are entering a period in which men from the city are certain to have an increasing influence in the councils of the nation, and are very likely to become dominant. . . . It is not possible to foretell what changes will come to our country as a result of the increasing influence of the city man, but they are bound to be momentous.—*Richard T. Ely.*

acts which in the open country or small town are altogether legitimate.

Baseball, bonfires, shouting, snowballing, throwing stones—these are usually permitted in the country; but most children who are arrested in the city are guilty of "crime" for doing these or somewhat similar acts. The consciousness that they are doing wrong when playing baseball soon makes them indifferent to the crime of stealing apples from the fruit seller's stand.

Probably 90 per cent. of the children in our cities must use the streets for their playground and usually street play is unorganized and therefore usually unsupervised. This is always dangerous. Indiscriminate play with "the gang" in the street, and occasional association with those who are schooled in crime, lay faulty foundations for character building. Is it any wonder that some of them develop into pickpockets, thugs and gunmen?

THE INDUSTRIAL GROUP

IN THE work of the city the rural emigrant, the alien and the city-born all find a common interest. Drawn together in industry they constitute the industrial group. This group is the church's most difficult problem. The social unrest and economic turmoil of the day constitute a conflict of urban ideals and conditions with the economic standards and traditions of frontier, rural America. The fact that the Protestant churches are the product of the earlier rural period of American life accounts largely for the inactivity and silence of the churches during great industrial struggles. Large sections of working groups have become alienated from the church. They will continue to be alienated from it until it intelligently interprets the economic evolution taking place in this country and fearlessly stands for social justice and economic fair play.

A TYPICAL CASE

A STUDY of one thousand workingmen of all kinds revealed the fact that the church is much less attractive to them than is any other "social" institution. In a vote taken in a large city among workingmen with a view of ascertaining their preference, out of sixteen different agencies found in the average city—labor unions, lodges, libraries, art galleries, movies, forums and the like—the church received the lowest vote.

These workingmen are not particularly hostile to the church; they are simply indifferent. The program of the church has not satisfied their desire for social and moral development.

The movements with which they are identified have a strong moral spirit and atmosphere, furnishing an outlet for the very highest hopes and aspirations and the opportunity to exercise the qualities of leadership.

Social unrest is widespread today among all types of workingmen and it must not be ignored. In the city the radical agitator has his strongest hold. Opportunities for propaganda are open on every side. Street meetings, labor union gatherings and social occasions afford opportunities for spreading the message of discontent which, however justified it may be under certain circumstances, is often used to foment strife and hatred

CHURCHES ought to be like a search-light turned on all slums, to expose, to shame those in authority into doing something. What does poverty mean? It means, men have not enough to purchase the barest necessities of life for themselves and their children. The task our Master came here for was to lift the needy from the mire and the poor from the dunghill, and it is the Christian church alone that can accomplish it.—*Lloyd George.*

Special Problems Due to City Evolution

IN THE evolution of the city several great forces are working which have a bearing on the success and progress of the church. There are the forces which tend to bring people nearer and nearer together in opinions, standards of living customs. The alien becomes "Americanized," the countryman learns city ways all tend toward the city type.

the church is a type-making force, emphasizing its idealism and the brotherspiritual unity of mankind. Yet, in becoming more or less of a class institue church has fallen short of its opportunity and its ideals. How can it become eat unifying element in the American city?

evolution of the city, people of like interest are drawn together. Thus commund neighborhoods take on a definite character. In the commercial world lesale business and the retail business are segregated; different trades are l along certain streets; races are segregated in a "Black Belt" or a "China- guistic groups into Italian, Polish, Russian or Yiddish colonies; economic re segregated—the poor in the slums, the rich in the suburbs. This process gation results in the complexity of the American city. As a result the church onted with the task of ministering to many different kinds of communities.

these types of communities is a special problem for the church and requires al type of program. This is illustrated by the map on the next page prepared W. P. Shriver, showing "An American City with Its Typical Churches."

XPLANATION OF MAP

dustries:

City grew up about the original mill located ill creek.

Today great incorporations and industries owned and controlled by outside capital. th the development of new industries came he new and foreign population.

Typical Populations:

1. Older Americans: original residents. With the growth of city the uptown and suburban movement.

2. The Italian colony, representing a homogeneous racial group.

3. Polyglot community: Slavs, Greeks, Hungarians and others.

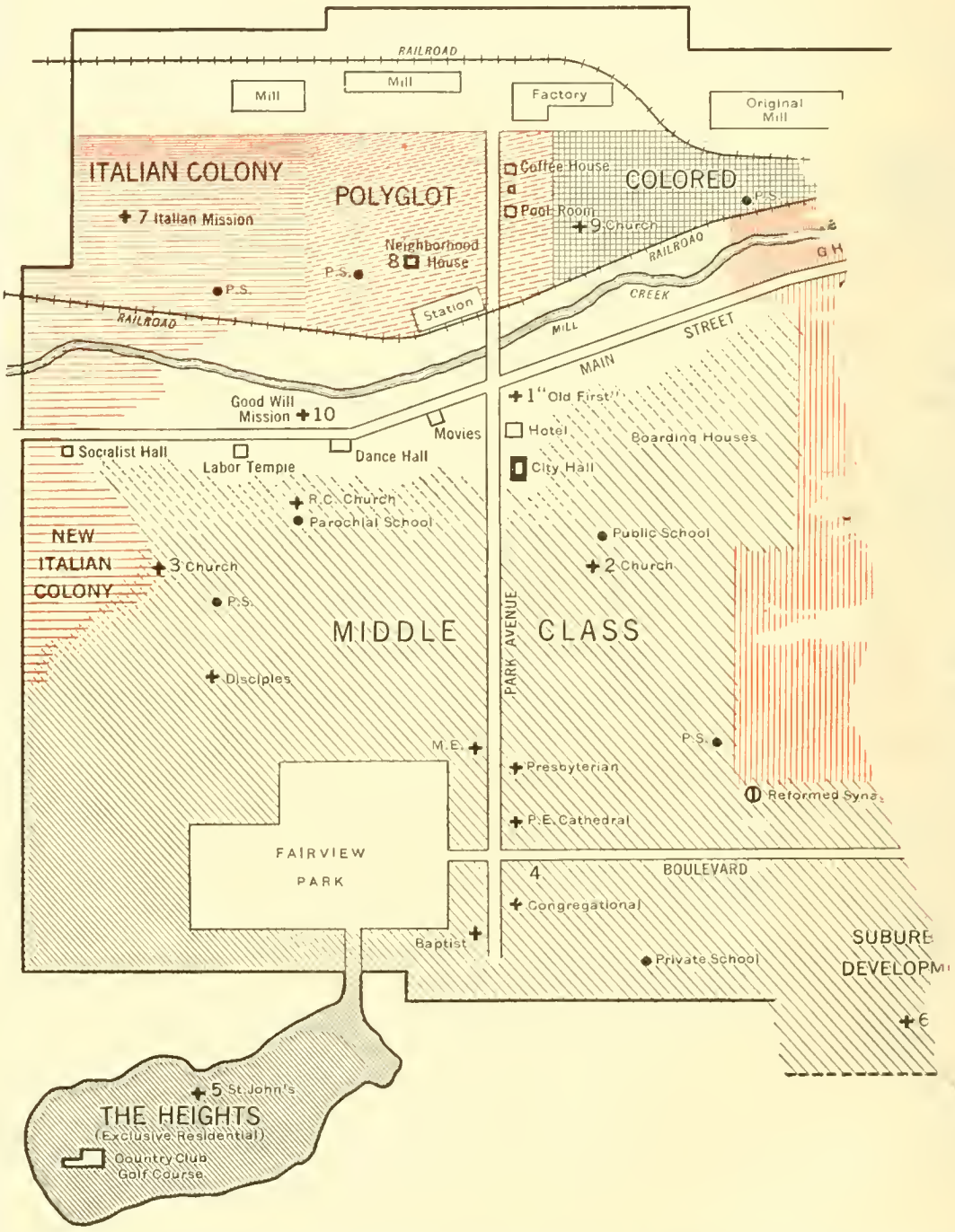
4. Negro population: largely increased during the war by migration from the southern states.

5. Jewish: now rapidly advancing from the Ghetto to the uptown and best residential section.

A cursory study of these varied populations makes clear our Americanization goal—not primarily, nor exclusively, in doing something for the immigrant in the city, but the building of an American Christian community life.

This is a democratic, a cooperative task. It includes *all* populations of the city.

MAP OF AN AMERICAN CITY WITH ITS TYPICAL CHURCHES



Typical Institutions Representative of Particular Group Interests in the City

1. The city hall: representing the civic and political group.

...or temple: organized labor group.

...alist hall: more radical labor group.

... street: the original thoroughfare along and ...e currents of the city's life flow. Here and ... contact of the foreign population is ...th American standards of life. Here Ideally, ...enters in the movies, dance hood and ... tion th... ...ally supported and controlled and the g... ...ractically all sections of the city. ... the finest schools are placed In the ...st needed, in the foreign quarters. nities ... the wh... ...ed from the public schools, the segrega... ...heir equipment, facilities, leader- town;" lin... ...uency tend largely to reflect groups a... ...s of the neighborhoods to of segr... ...ster. is confr... ... distinct types of Protestant ...e recognized as follows:

Each ...rst": the downtown church on the a speci... ...valuable property through an by ... ...ment. Located on Main Street, ...tels and the boarding-house sections. ...tment of the program of "Old First" ...tstanding problems of city church ...ation.

E...

In... ...tive Middle Class Church: self-sustain- 1. ... Sunday school and active young on m... ...ociety.

2. "... ...iddle Class Church near the Working are ... Community: in wholly transformed Wi... ...ood; small budget; now facing in- ... of foreign population. This church ...djust its program and be reinforced.

... ...ark Avenue Group: here are located the "leading" churches of all denominations. They have the best buildings, the best music and the "leading" ministers. Little progress in city mission movements can be made without the cordial and hearty support of the pastors and official boards of these churches. They are largely in control of the financial resources of the denominations.

5. St. Johns-on-the-Heights: small church in exclusive residential section; a difficult mission field.

6. New and promising Suburban Church: the Comity principle ought to be strictly observed in occupying this field.

7. The Italian Mission: with an Italian-speaking pastor; emphasis on evangelism; often poorly equipped, with limited leadership.

8. The Neighborhood House or Settlement: first contact with the community established through its child life; program adapted to meet the needs of this particular community. Possibly limited in its contacts with the adult foreign population because of the lack of foreign-speaking workers on its staff.

9. The Negro Church: emphasis on evangelism; no social equipment; tremendous need among these instinctively religious people.

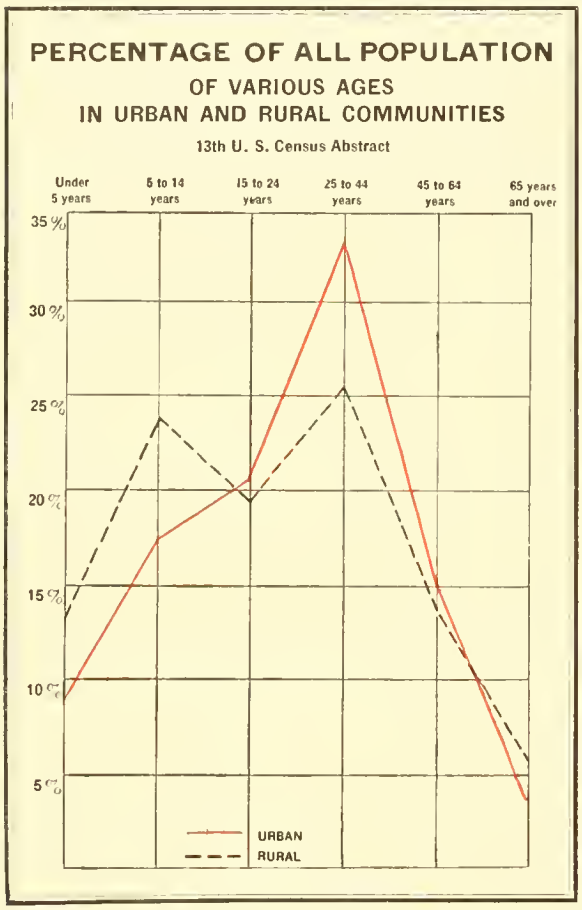
10. Goodwill Mission for the Handicapped: in many cities equipped with facilities for industrial work.

This brief summary of the outstanding problems of the city from the standpoint of the church makes clear that from a denominational standpoint the total resources of the church must be mobilized for a city-wide program. If this is true for any denomination it is more urgent that the entire resources of all the Protestant churches should be coordinated and more effectively directed to the Christianizing of the city's life. For this the Interchurch World Movement stands. Preliminary to the making of a program for the city, a survey of all its communities and of all its churches is required.

> THE Christian churches, some day working together, let us hope, in a closer and more determined coalition of forces, are the churches by which the city shall be redeemed.—*Bishop Frederick DeLand Leete*

A VIRILE POPULATION

THE ages of the people living in the city are a direct challenge to the church. The accompanying graph indicates the actual number and percentages of people of various ages who in 1910 lived in urban and rural communities.



But in each of the age groups comprising persons from 20 to 54 years of age—the most active period of life— there were more persons in the city than in the country.

This means that the city is markedly strong in people of active, productive ages and has relatively fewer children and aged people.

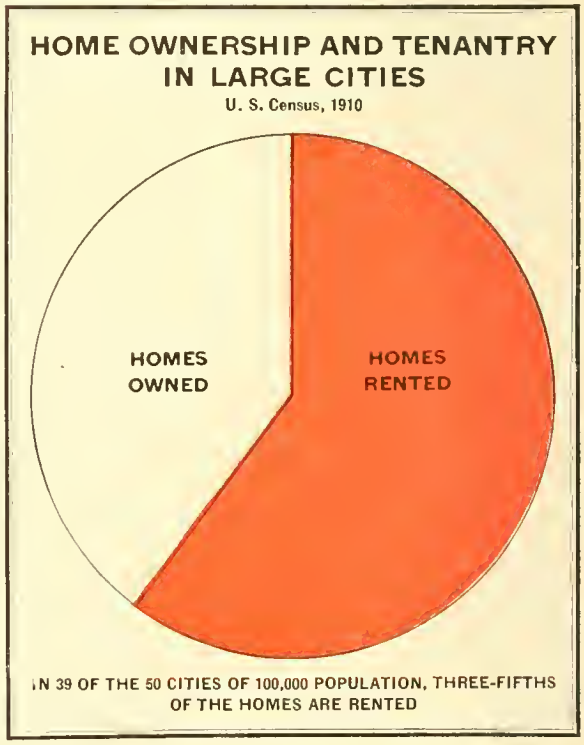
For this reason city life is more animated; there is more enterprise; more radicalism; more vice and crime; more impulsiveness generally. And these are the elements which at once make the city a force for good and for evil. The problem is how these elements are to be directed. This means that the city church must have an active and virile program to reach the city people.

FLUX OF CITY POPULATION

IN THE panorama of city life is the constant moving of city people from apartment to apartment. The average church in the city witnesses a "procession" of such people. Entirely new congregations must be gotten together every few years. "Family churches" are a rarity in the city. One pastor reports over 3,000 changes in membership in a thirteen-year pastorate.

In 1910 there were 20,255,555 families in the United States, 9,499,765 of which were in the cities, and 10,755,790 of which lived in rural districts. In the cities there were 5.9 persons to a dwelling, and in the country 4.7.

Of all the families in the United States in 1910, 54.2 per cent. occupied rented homes and 45.8 per cent. occupied owned homes; 62.8 per cent. of those living in farm houses owned them, while of those living in other homes 38.4 per cent. owned and 61.6 per cent. rented.



In New York City 88.3 per cent. of all the homes were rented, but in the Borough of Manhattan very nearly all the homes, 97.1 per cent. were rented. There are five cities in which the rented homes constituted more than four-fifths of all the homes in 1910: New York, Boston, Fall River, Cambridge and Newark, and the percentage was nearly as large in Jersey City and Providence.

WOMEN IN THE CITY CHURCH

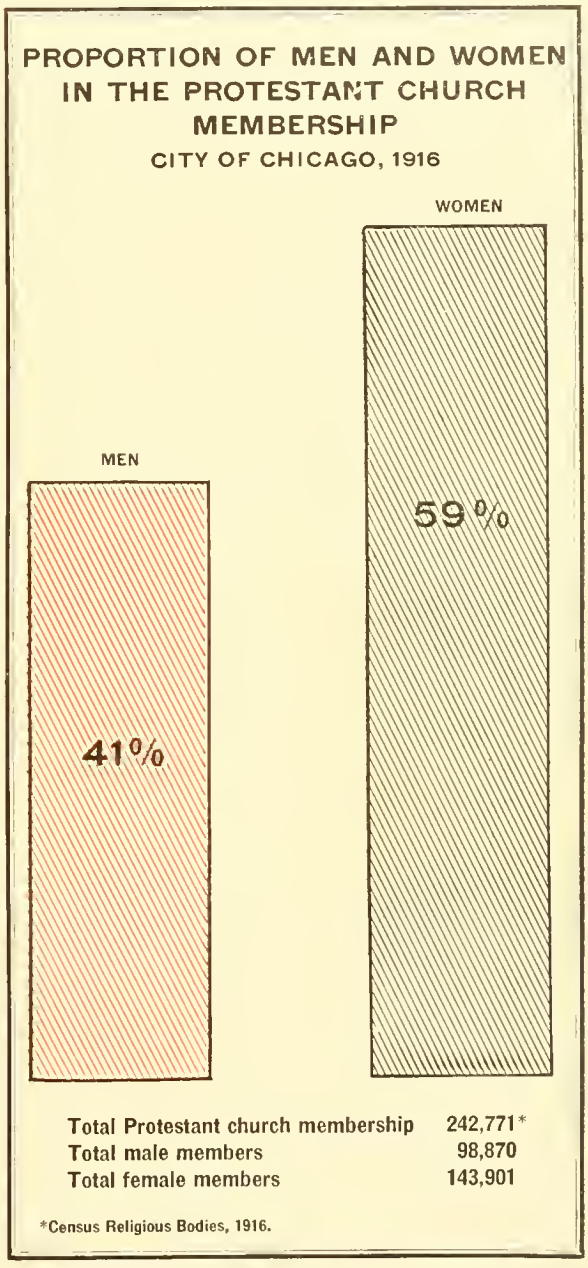
CITIES contain a larger proportion of women than does the rest of the country. Wherever there exists a considerable predominance of one sex over the other in point of numbers there is less prospect of a well-ordered social life.

In 1910 throughout the entire country there were 106 males to every 100 females; the males outnumbering the females by 2,692,288. In twenty-two of the fifty principal cities in this country the females outnumbered the males. The native whites of native parentage showed an excess of females in thirty-three of the fifty principal cities. The excess of women is really among the city-born rather than among the newcomers. Not only are relatively fewer boys than girls born in the city as compared with the country but more male children die in cities during the early months of life.

It should also be remembered that women are longer lived than men because men are more generally exposed to industrial accidents and occupational diseases.

It is generally assumed that women are more "religious" than men largely because there are more women in the churches and because there are more men in the penitentiaries. This has been explained by the fact that men are more virile and more robust than women, the assumption being that God penalizes men because they are robust and virile. The fact is that God expects men to express their religion in a robust and virile fashion.

More women than men are in the churches because thus far the church has given woman practically her only opportunity to express her social instincts. With the development of women's movements, social, philanthropic and political, it may yet develop that the men inside the church will be as much disturbed about the women who are outside the church as the women are today disturbed about the men. City women will undoubtedly soon become a serious problem for the churches.



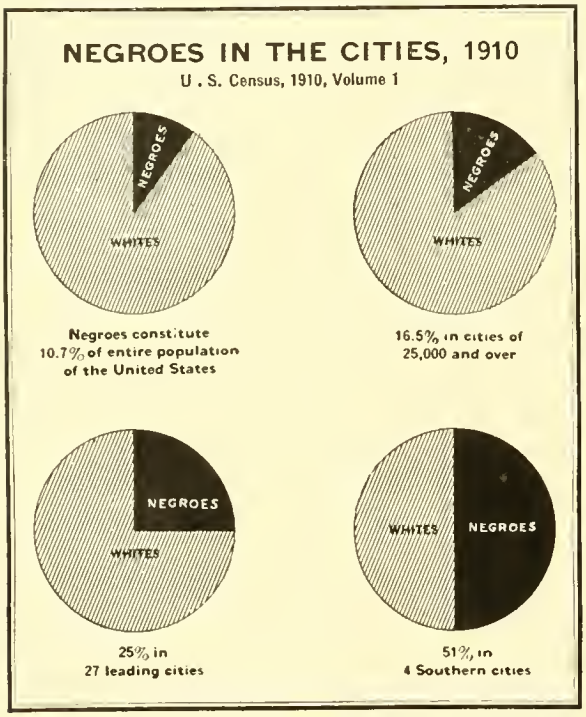
The way must be opened for the fuller participation of women in the control of churches and denominational boards. They must be permitted to minister on an equality with men.

THE NEGRO IN THE CITY

THE housing, neighborhood, occupational, political, educational and religious life of both northern and southern cities is affected by the influx of Negro people into urban areas. The Negro's entrance into industrial life in the city has resulted in serious race riots which at one time threatened to sweep the entire country. They have often had their genesis not in questions of race but in fundamental questions of industrial policy and of the right of the workman to human and Christian conditions of life and labor.

The religious genius of the Negro and the large place which the churches now have in his life make it possible for the church more than any other agency to influence him in the city.

(See Section on Negro Americans, page 99)



CITY MORALS

THE city is getting better morally. It was never better than it is today. Proof of this is to be found in the report of the "Missionary Society for the Poor of New York and Vicinity" issued in 1817, a little over one hundred years ago.

There were in the city at that time small houses crowded with from four to twelve families each; often two or three families in a room; and of "all colors." Out of a population of 100,000 there were 1,489 licensed retail liquor dealers. Not less than six thousand "abandoned females" added to the vice and shame. Men who throve on this dishonor kept large numbers of them practically slaves. In the seventh ward, poor and beggared beyond description, there were about two hundred and fifty saloons.

Dance halls and dives with "The Way to Hell" inscribed in glaring capitals were displayed, twenty in the space of thirty or forty rods. Sunday had become to the people in this part of the city a day of idleness and drunkenness. Thousands passed on Sunday over the ferry at Corlear's Hook to Long Island—the "Coney Island" of that day. Ignorance and wretchedness of the worst sort were common.

In this description the following evils are pointed out: overcrowding; the liquor business; prostitution; low dance halls; Sabbath desecra-

TO THOSE who have not made personal investigation, the present conditions, in spite of laws and efforts to ameliorate the worst evils, are well-nigh unbelievable. The cellar population, the blind alley population, the swarming masses in buildings that are little better than rat-traps, the herding of whole families in single rooms in which the miserable beings sleep, eat, cook, and make clothing for contractors, or cigars that would never go into men's mouths if the men saw where they were made—these things seem almost impossible in a civilized and Christian land. It is horrible to be obliged to think of the human misery and hopelessness and grind to which hundreds of thousands are subjected in the city day in and out, without rest or change. It is no wonder that criminals and degenerates come from these districts; it is a marvel, rather, that so few result, and that so much of human kindness and goodness exist in spite of crushing conditions.—*Howard B. Grose.*

tion and slum conditions. In every one of these respects the modern city has improved.

The immorality of the city is now more subtle; more refined. The chief sin of the city's population is not open wickedness, but indifference to moral and religious influences. It is selfishness which manifests itself in greed for gain in commerce and industry. It is lack of social responsibility which results in political corruption. This in turn means bad social and economic conditions in so far as the city's administration is responsible for social and economic advance.

And it is in these fields that the church can and must operate, for this situation may be traced directly to lack of character and a keen sense of social and religious responsibility.

The cities of America have serious moral problems to face which must have the strict attention of city officials and laymen. But the church must deal primarily with the great moral principles involved, applying them courageously to the moral issues whenever they arise.

A Brooklyn judge recently refused to penalize four lads for theft because it was shown they had not had any religious instruction either in church or school.

UNREACHED PEOPLE

THE approach to the foreigner has been weak. We have practically confessed by our actions that the gospel which is "the power of God unto salvation to everyone" is effective for the foreigner only when it is exported through a foreign missionary society; and that when the foreigners move into a community the churches usually move out.

There are many normal, genuine people of the city who are not reached by the churches. It is becoming increasingly difficult to win them. It has come to be an accepted fact that workingmen and many other groups will not go to church because they are not "spiritually-minded."

We have misinterpreted the manifestations of "spirituality." We have forgotten that Bazaleel who built the ark of the covenant was a skilful carpenter, that Samson who was a magnificent fighter, and Peter who was a wonderful preacher, were all baptized with the same Holy Spirit of God. All received their power from Him, but each manifested that power in his own way.

The result is we have failed to enlist thousands of city men and women who, living their religion in their day-by-day occupations, are not given credit for spirituality because they have never learned to use the vocabulary acquired by most church members in meetings held in rural fields and have failed to enlist those who refuse to recognize their common purpose with the church, because the church has not in the past recognized the spiritual quality of social service.

(See chart showing non-membership, page 25.)

WHAT the church has lacked has been an adequate ideal. Her petty policies have not stirred the imagination of the people. She has been fishing in the shallows when her Founder's command was to "cast out into the deep." The literature of the day teems with studies of social problems—the equalization of opportunity, the embodiment of justice in industrial life, the characteristics of true charity—and the church is mainly engrossed in increasing her membership. She should set before her a new ideal, and that nothing short of the actual uplift of society in all phases of its moral life, the scientific embodiment of her theology in a comprehensive ministering to the souls, minds and bodies of men.—*R. Fulton Cutting.*

Forces at Work

THE constructive forces at work in the city are innumerable. Many of the agencies conducted for the social and the moral welfare of the people are justified upon the assumption that the program and the work of the church are inadequate.

They profess either to be "substitutes" for the church, acknowledging the need of the religious spirit which the church is presumed to inculcate, but insisting that they can propagate this spirit better than the church, thus becoming rivals of the church; or else they declare that "religion" is not at all necessary; that sociological principles properly applied can meet all the needs of city life.

Speaking of the modern city, Dr. Lyman Abbott once said: "On the one hand, the city stands for all that is evil—a city that is full of devils, foul and corrupting; and, on the other hand, the city stands for all that is noble, full of the glory of God, and shining with a clear and brilliant light. But, if we think a little more carefully, we shall see that the city has in all ages of the world represented both these aspects. It has been the worst, and it has been the best. Every city has been a Babylon, and every city has been a New Jerusalem; and it has always been a question whether the Babylon would extirpate the New Jerusalem or the New Jerusalem would extirpate the Babylon. It has been so in the past. It is so in the present. The greatest corruption, the greatest vice, the greatest crime, are to be found in the great city. The greatest philanthropy, the greatest purity, the most aggressive and noble courage, are to be found in the great city. San Francisco, St. Louis, Chicago, Cincinnati, Philadelphia, New York, Boston, and Brooklyn are full of devils—and also full of the glory of God."

GRANT us a vision of our city, fair as she might be: a city of justice, where none shall prey on others; a city of plenty, where vice and poverty shall cease to fester; a city of brotherhood, where all success shall be founded on service, and honor shall be given to nobleness alone; a city of peace, where order shall not rest on force, but on the love of all for the city, the great mother of the common life and weal.—*Walter Rauschenbusch, in "Prayers of the Social Awakening."*

THE LOCAL CHURCH

THE point of contact with the peoples and problems discussed in this statement is the local church, through which national church agencies, church federations, denominational boards, and city mission societies must function. The handicaps of the local church in the city are many, due in part to its methods.

It usually depends upon a *pulpit ministry instead of a parish ministry* with responsibility. The preacher who can fill the pews and pay the bills has been viewed as a successful pastor and his church as a successful church. The result has been that churches have striven for these two ends and have failed primarily to serve the community.

The *short duration of city pastorates* renders impossible a constructive program of religious activities. The city of God cannot be built in a day. The complex and intricate environment or relations of each parish cannot be understood and mastered in the average periods of city pastorates, to say nothing of forming a constructive program. Among a permanent population an itinerant minister may be acceptable, but among a shifting population a permanent minister is necessary to stabilize the institutions of the church and to maintain a progressive work.

The city church is handicapped by *lack of funds*; sometimes by *debt*.

The city church cannot make the needed adaptations because it is often controlled by a class and in the interests of a class. Hence the ministry to aliens or to groups other than those represented in the families of the church is discouraged and rendered almost impossible. The control of property is such that even the help of city societies, denominational boards or outside agencies becomes useless as long as the trustees of the local churches are unsympathetic to a larger program.

A POTENTIAL FORCE

DESPITE these handicaps the local church is a potential force. There is no obstacle that an intelligent understanding of the problem will not remove. Already local churches are making adaptations for a larger ministry. Seven-day-week programs are being started. Thorough-going modifications of religious education have been undertaken and large institutions with adequate staffs are being set up to serve the community.

IN THIS work the interdenominational comity and cooperation represented in the federation of evangelical churches would secure the best covering of the whole field, in the true fraternal and Christian spirit. And only a united Protestantism can present such a massive front as to impress the world. This work must be large enough to be self-respecting. At present it is extremely doubtful if there is enough of it to make individual members of the churches feel its worth and importance. There should be a mighty advance movement, calling for millions of money and thousands of missionaries, and reaching into a multitude of places now destitute of gospel influences.—*Howard B. Grose.*

CHURCH EXTENSION AND CITY MISSION SOCIETIES

DENOMINATIONAL church extension and city mission societies administer funds collected in or about the city and such funds as may be given to them by the general home mission boards. They have initiated work among the aliens and supported foreign-speaking workers. They have taken over abandoned properties; converted them into different types of institutional churches and have been most helpful in encouraging adaptations to city conditions.

HOME MISSION BOARDS

THE work and policies of the denominational home missionary boards have not always been characterized by breadth of outlook so far as the city is concerned. Like the church itself they have their traditions. Although the vast mission populations of the country are now in the cities it is probably true that the home mission boards of the greater

denominations are still spending the bulk of their funds west of the Mississippi. Only a few boards have special city departments.

The average board views the problem of the city from the denominational angle. The result is that frequently its efforts have been competitive rather than cooperative. Much home mission money has gone to bolster up the traditional rural program of the church in the city rather than to initiate and encourage work adapted to city conditions.

FEDERATIONS OF CHURCHES

CITY federations of churches through comity committees have been striving to eliminate overlapping and wasteful competition among the religious forces of the city. Where these organizations have had the support and the backing of the churches, some excellent results have been recorded. They have helped to smooth out the misunderstandings and conflicts between churches and denominations and are coming rapidly to a place of great usefulness in helping to solve the city problem. Their influence with city mission societies and denominational boards is resulting in a wholesome distribution of mission funds and a thoroughly systematic effort to solve the mission problems of the city.

INTERDENOMINATIONAL AGENCIES

INTERCHURCH cooperation is in its infancy, but it is an idea that has now firmly established itself in the practise of the Protestant churches. Most encouraging beginnings have been made and some permanent and abiding forms of cooperation have resulted. These will each make helpful contributions.

City, county and state Sunday school associations are most effective agencies in doing interchurch work in the field of religious education. Christian Endeavor and other young people's societies also have organizations which are an active expression of interchurch work.

Y. M. C. A. AND Y. W. C. A.

THE Young Women's Christian Association and the Young Men's Christian Association, both nationally organized with their numerous city branches, can become able cooperators in all community efforts wherein the local church plays its part.

The two-fold function of each of these associations in the city is the development of Christian leadership among young men and women of the community and the carrying out of the challenge to Christian living to all those who dwell in the city.

These objectives are accomplished through definite training along specialized lines such as citizenship, religious education, health and recreation, supplementary education of all kinds. But they are further carried out through the acquaintance which the association helps city groups to find with other groups, hitherto unknown. That these associations are a cross-section of city society creates at once their opportunity and their responsibility. Their specialized knowledge of diversified groups has enabled them to progress far in the direction of leadership in a field exceedingly difficult, if not impossible, for the churches to occupy with their present handicaps. All the different groups, coming together under the association leadership, give an opportunity for manifold contacts and numberless approaches and avenues of appealing service and leadership, such as housing, feeding and club work.

The Y. W. C. A. and Y. M. C. A. are strategically placed in their ability to reach groups of people in the city who are perhaps not ready for

THE problem of the city is the problem of the new civilization. The city paganized means civilization paganized. The city evangelized means civilization evangelized.—*Josiah Strong.*

the activities and appeal of the local church as now constituted and the local church should work with them for the mobilizing of those which make for Christian opinion among the men and women of the community on a scale which a no less diversified appeal could gain an audience for.

NATIONAL FORCES

DURING the World War "service" became a kind of religion, testing anew the forms and spirit of the church. The church was called to render its share toward national service. The General Wartime Commission of the Churches was the most comprehensive mobilization of Christian forces for a common object that our country has ever witnessed.

The problems the Commission sought to meet were city problems; in commercial cities, in vast army cantonment cities, in industrial cantonments of mushroom growth, where all the city's problems were present in magnified intensity.

And lo! it was found that these "war" problems were the age-old city problems—crowded in time and space, made acute by the urge for production, by the transience of population, by the lack of morale, by the mixing of peoples.

Under the call to war service the church found itself facing anew the challenge to "city" service, to assume its moral obligation to provide leadership and program for civic righteousness.

SOCIAL SERVICE COMMISSIONS

THAT the national agencies of the church are becoming aware of this challenge is evidenced by the creation and activities of denominational commissions on the church and social service, groups of Christian workers who study the social problems of the day and make authoritative recommendations. Read the reports of any one of a dozen such commissions, and it will be seen that relatively few of the problems thus far engaging their attention are other than city problems.

THE CHANNEL OF POWER

THE time has come for conscious self-determination of the city church as such. It must find social motives as compelling as those of war.

Statesmen and humble citizens alike are asking of the churches, "What are you going to do about it?"

Nationally the church has begun to make answer; but the local church alone can make that answer live. No matter what the racial, industrial or other circumstances in which the local church finds itself, it must give expression to the fundamental principles of Jesus' life and social teachings, principles that have their application to every phase of modern city life.

THIS MOVEMENT

THE Interchurch World Movement comes as the climax of this national and local revivification of spiritual impulse in city life. In the city survey it seeks to bring to local self-examination the financial, educational, advisory and inspirational backing of a nation-wide plan. The city survey of churches, households and communities is a new force abroad in the land. Its success depends chiefly upon how firmly it holds to its ideal of "Know—then do." Its mission is not complete, unless the local city church realizes *its* mission in service to the community.

THE organization, analysis and interpretation of results of the material collected under the auspices of the City Survey Division in the various cities in the country are of major importance to any constructive program of any department of the Interchurch World Movement since in these very cities is centered the public opinion of the country as well as the most critical, scientific scrutiny of methods and results.—*George G. Hollingshead.*

Proposed Policies and Programs

THE rapid growth of city populations and their consequent problems make the city a mission field of a magnitude hitherto unknown. Thus far the church's approach to this field has been haphazard and spasmodic. There has not yet been evolved a science of procedure which adequately meets the needs of the city.

Certain of the great problems of the city can be met only when the Protestant churches in the city combine in a common program, unselfishly working for the glory of God and the lifting up of humanity.

Rescue missions, social centers, evangelistic enterprises, some forms of work among immigrant populations, certain approaches to workingmen, open forums, the dissemination of literature, and many similar methods of work may be carried on most effectively in cooperation by the Protestant forces of the city.

Given a coordination of all these forces, a cooperating group of trained workers under competent leadership, wise strategy and an adequate budget, and almost any problem in the city may be solved by the church of Jesus Christ.

THE DOWNTOWN COMMUNITY

WE HAVE been saying a great deal about the problem of "the downtown church." We should have been talking more about "the downtown problem of the church."

The immediate and ultimate success of the church downtown depends on a continuous evangelistic message and appeal to the passing throngs and a pulpit leadership of clear and prophetic thinking on the current questions of social, economic and political interest—the religious and spiritual implications of which are too often ignored. We must spiritualize the social order. The preacher of the gospel who stands at the center of teeming commercial and civil life is in a position of unique responsibility.

The old and outworn ecclesiastical structure of a generation ago will not suffice. The church downtown should have a modern, up-to-date building and equipment to meet the discovered needs of its varied ministry. This equipment will be adapted broadly to a program of social recreational and evangelistic work. Only after careful local survey of the community and advice from competent specialists should the large sums necessary be expended to erect and equip the plant.

The church which is battling at strategic points in our American cities should have the support and sympathetic interest of the whole church. Nor should the conquest of the city be left entirely to the churches in the city. The city is a national problem. "As goes the city, so goes the nation." National church agencies must not only study city problems, but must know them for "city" problems, and develop city methods as well as rural methods of ministry. Only by such a process can the religious needs of the city be met.

We affirm our conviction that the downtown sections of our large cities deserve the very best contribution of the church of Jesus Christ, in both men and money.

THE INDUSTRIAL COMMUNITY

THE policy of setting up demonstration centers in industrial communities—with adequate leadership, equipment and budget, for the purpose of exhibiting to the church at large by free experiment the practicability of an efficient Christian program in such communities is heartily commended. The extension of this policy is urged upon all.

The promotion of conferences of employers, employees and representatives of the public to promote mutual understanding and cooperation upon a Christian basis is commended.

At this time of world unrest the churches in local communities should be encouraged to open their doors for the free discussion of the problems of our common life in which moral issues are involved. Opportunity should be given for all voices to be heard in the controversy.

The church must recognize that all social and community problems are in their very essence spiritual problems.

The church must create the atmosphere, furnish the leadership and be the place where the people of the city can freely study, discuss and work out their community problems, as a practical application of Christian principles.

Work in these sections of the city must of necessity be conducted at high pressure. Every feature introduced must be as high-grade as possible. The best preacher obtainable should be secured for such fields—one who understands the daily life of the people, knows the forces which oppose the church and is able to enlist every legitimate means for securing the interest of the community.

An attempt should be made to coordinate all the forces in the community which are working for righteousness, the church furnishing the inspiration and leadership for community tasks.

FOREIGN-SPEAKING PEOPLES

THE churches have an unusual opportunity to assist in promoting among new Americans a more complete realization and adoption of American ideals. Those "self-evident truths" by which our forefathers declared their independence are the indisputable teachings of Christ himself, the fundamental democratic principles of his kingdom, as well as of our American national life. While the entire program of the church reemphasizes these principles, nevertheless certain elements, such as the definite study of citizenship and the use of English should be emphasized as the opening door for the teaching of Christian and American ideals.

Though experience has shown the value of various modes of approach to foreign-speaking peoples—by colporter, woman worker or so-called mission, nevertheless, because of the many instances of failure due to the unseemly appearance of buildings, inadequate equipment, narrow and limited programs and untrained workers, it is recommended that in every new approach to a foreign-speaking group, whether racially solid or polyglot, there be formulated at the outset a strong community program of worship, religious education and social ministry with proper building, equipment and specially trained leaders and staff workers. The program should be adequate to the needs of the situation and of a character to command attention and respect.

In cases where English-speaking churches are being surrounded by foreign-speaking peoples these churches are urged to adapt their ministry to the changing conditions by a social and educational program and a democratic departmental organization. The church must demonstrate in its own life those ideals which it would have others accept.

GREAT POPULAR CENTERS

IN EVERY city there are one or more centers to which everybody comes. Here crowds seek pleasure or relaxation; young people throng; restless and discontented people mingle; heartsickness and sinsickness prevail.

A great popular religious enterprise should be conducted by the churches in every such center with a master of organization in charge. This project should equal in attractiveness any popular resort in the district, and be conducted upon the most liberal basis possible but with a tremendously strong spiritual atmosphere and motive dominating the entire enterprise.

It should not become an institutional church in the sense that numerous organizations will be developed, but rather an intensive inspirational institution.

A SOCIAL MINISTRY TO THE UNFORTUNATE

WHEN the home fails to function then the church must step in and supplement the home in its ministry to the social life of the people.

The socialized and institutional church is justified for this reason. It must not become a substitute for the home. It should build up the home. There are neighborhoods in which so-called institutional churches are the means of untold blessing, especially to young people.

Such enterprises should be well organized and be conducted by specially trained workers if the best results are to be obtained.

In the cheap lodging house districts and in decadent business and residential neighborhoods in every large city are to be found men, women and children who are the victims of drink, vice, crime and poverty.

Many are subnormal in mentality; many are nervous wrecks who have gone down under the industrial and social strain of the city life; many have never had a fair chance and many have wasted brilliant talents and fine opportunities. Especially pitiable are the children of these districts.

> THE problem of how to save the slums is no more difficult than the problem of how to save the people who have moved away from them and are living in the suburbs, indifferent to the woes of their fellow mortals. The world *can* be saved if the church does not save it. The question is, can the church be saved unless it is doing all in its power to save the world?—*Graham Taylor*.

Usually the churches have removed from these neighborhoods to more favored communities. Often the churches which remain maintain a type of service and standard of worship which do not attract these unfortunate denizens of the city streets.

One of the best known organizations which has arisen to challenge these desperate conditions is the rescue mission. There is an urgent necessity for a closer identification of the rescue work with organized church life.

The church is now assuming responsibilities which she has too often in the past delegated to other bodies. The time has come when the church of Christ itself should assume responsibility for the rescue mission in order to secure permanency, competency, financial support and a satisfactory conservation of results.

The relation of the rescue mission to the whole problem of vagrancy and the inter-relation of its city program to work among migrant groups outside the city are of utmost importance. (See section on Migrant Groups, page 115.)

A PROGRAM AND A METHOD

TO MEET adequately the situation in the city there should be set up at least the minimum program indicated below, with ample provision for a trained leadership in city work.

A continuous survey should be maintained, scientifically noting the changes and movements in the various groups of the population; in business and manufacturing; in city improvements and deterioration—observing all the factors which have a direct influence upon human life. The church would not then be caught napping when its service is suddenly needed in a crucial hour of community life, or when future church buildings and social and educational enterprises must be located and put into operation.

A continuous adaptation is called for in plans, policies and practise of local churches, city mission societies, church federations and home mission boards in anticipating the religious and social needs of communities and of the city as a whole. Programs must be based upon permanent records and special surveys.

A continuous campaign of education and publicity must be inaugurated, using study groups, forums, literature, daily newspapers,

motion pictures, posters, the mails and any other method likely to be effective in presenting the great facts about Christianity and the church. By these means a favorable attitude toward religion may be created among all classes of men and women, making the approach of the church and all Christian institutions easier and more generally effective.

While the survey will cultivate the soil and render it fertile, the seed must be sown and the plant tended ere the harvest of city betterment can be reaped.

ABOVE ALL—LEADERSHIP

IT MUST be obvious that more important than any other factor in meeting the problems of the city is that of competent leadership.

It must, first of all, be a leadership which realizes the spiritual significance in social events and measures social problems against a definite code of Christian values.

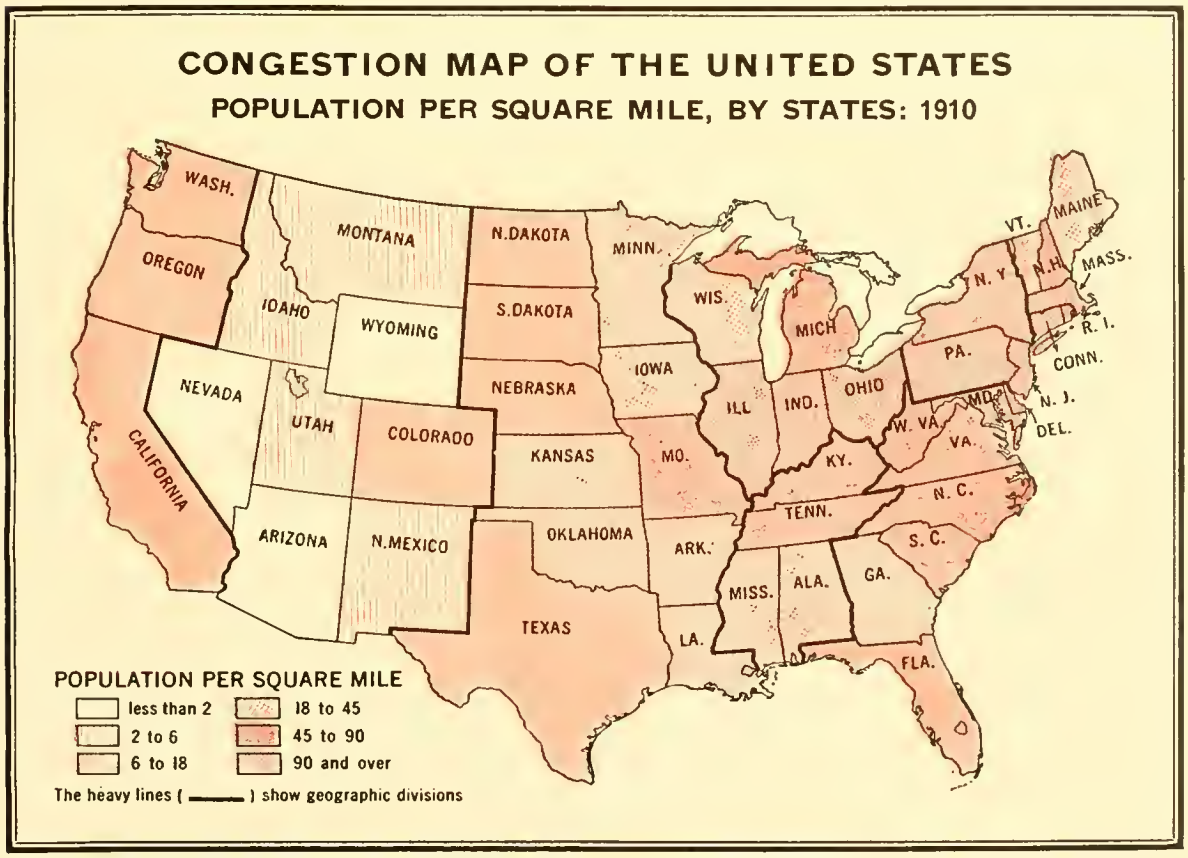
It should be a "city-minded" leadership—one which is in sympathy with the spirit of the city; and that can understand and interpret it, and is alert to every symptom of city life.

It should be a leadership trained in the city; in constant touch with city life and institutions while being prepared for the direction of city churches and institutions.

It should be a specialized leadership. No one man can possibly know every phase of city life and work in this day of high specialization.

It should be a supervised leadership, having as directors men and women of the qualifications of statesmen and strategists.

It must be a leadership by both sexes. Women are unusually well qualified for work in the city because the problems dealt with are but widenings of home problems and because of the large number of young women employed in the city who can be interested in social service through the church.



THE NEW YORK METROPOLITAN AREA

THE metropolitan area of New York has been called the "Metropolis of Mankind." It encloses more than one-twelfth of the life of the United States, while every year Wall street, Fifth avenue, the "Great White Way," Coney Island and the universities attract approximately thirty-five million strangers with money to spend and minds to be impressed.

"Everything that relates to life in New York is of vast proportions. Four transients arrive every second, a passenger train comes into the city terminals every fifty-two seconds and a ship clears every forty-two minutes. A child is born every six minutes, a wedding takes place every thirteen minutes and a funeral is held every fourteen minutes. There is a real estate transfer every twenty-five minutes, a new building is erected every fifty-one minutes, a fire occurs every thirty minutes and every day more than three hundred people come to the city to live."*

These figures refer only to Greater New York and are by no means adequate for the entire metropolitan area.

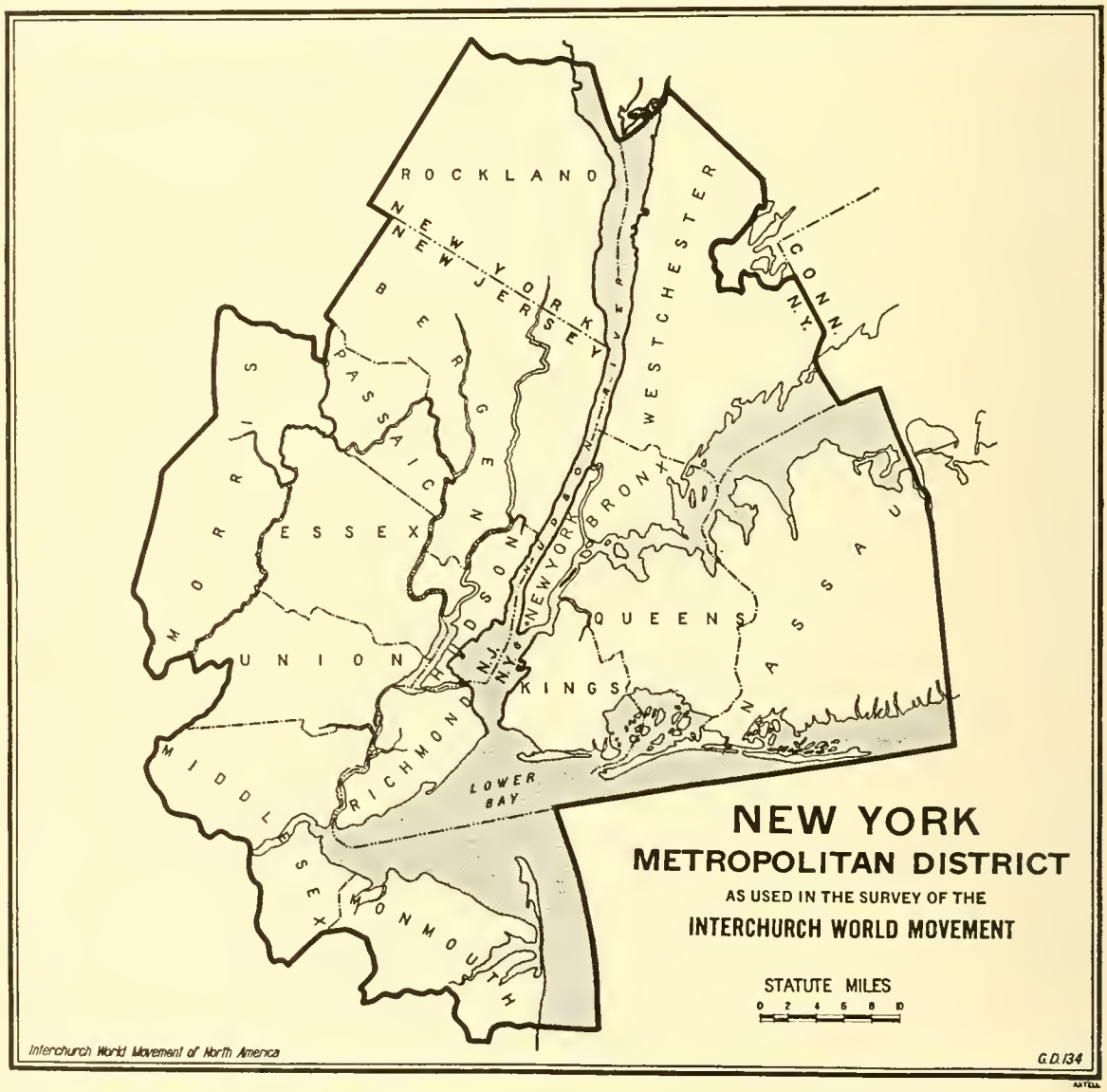
The problems of water, food, housing and transportation which have been created by this vast concentrated mass of humanity are staggering. But an indomitable spirit has solved many of them. A subterranean stream of pure water flowing one hundred and nineteen miles provides the city with a water supply which would furnish every human being in the world with over a quart of water a day. The food for this metropolitan population for one week only would require 266 train loads of provisions reaching in an unbroken line of cars from New York to Philadelphia.

In a single day the subways, elevated and surface lines of Greater New York carry twice as many people as do all the steam railroads of the United States.

The total wealth of this area is estimated at between twenty-five and fifty billions of dollars. In the last few years New York has captured the leadership in finance, music and fashion. It is becoming the greatest of all university centers and recently has grown to be the good Samaritan for many needy peoples throughout the world. New York considers nothing impossible, and with her characteristic "step lively" speeds vast undertakings to their happy termination.

*W. J. Showalter, in "National Geographic Magazine."

The water and food problems of this area have been successfully solved, the transportation problems partially so, but the greatest problem of all remains unsolved: How can this world metropolis with its great human problems of childhood, home-life, work, play and social relationships, be transformed into a city of God? This concentration of eight and one-half million souls constitutes the most appealing possible challenge to organized religion. Failure of the church here to venture a heroic and mighty program at this critical moment would be an international disaster. If the organization and methods of yesterday are not sufficient for today, how much less are they adequate for tomorrow. The opportunity is too vast for any one denomination. It invites a cooperative effort of all churches sharing common ideals. It compels a new concentration of time, money, personal sacrifice and service.



PROBLEMS

OUTSTANDING problems of Christian statesmanship in this area are as follows:

1. How to simplify the public utterance and ecclesiastical practise of churches and communions so that their witness will become as compelling to the indifferent as the life and teaching of Jesus are to his followers.

2. How to intensify the life and Christian service of individual church members so that faith and love and unselfish service will become master-passions.

3. How to turn the mind of each church from trying selfishly to enlarge or even save its own life, into a virile attempt to establish the kingdom of God in the life of the community.

4. How to win the confidence and practical cooperation of all the various races and nationalities of a given community, so that the divisive note shall disappear and common interests and unifying projects shall be stressed.

5. How to eliminate un-Christlike competition between Protestant communions and substitute practical goodwill and effective cooperation.

6. How to beget a new confidence and courage in hundreds of churches whose struggle for existence has killed an aggressive, victorious spirit.

7. How to get each church to make a definite program for its own future, based upon a scientific study of facts and utilizing the most efficient business methods.

8. How to get groups of churches in given districts to adopt a vigorous, unifying community program, and operate it harmoniously.

Is it too much to think that the minds which have brilliantly solved the staggering food and transportation problems of this area will fail, should they concentrate with the same compulsion upon the most vital problem of all: How to bring the spirit of Christ as an active force into each community of this entire area?

In this hearty cooperative spirit between the churches and other religious and social agencies lies the hope of community betterment.

A CONFIDENT ADVANCE

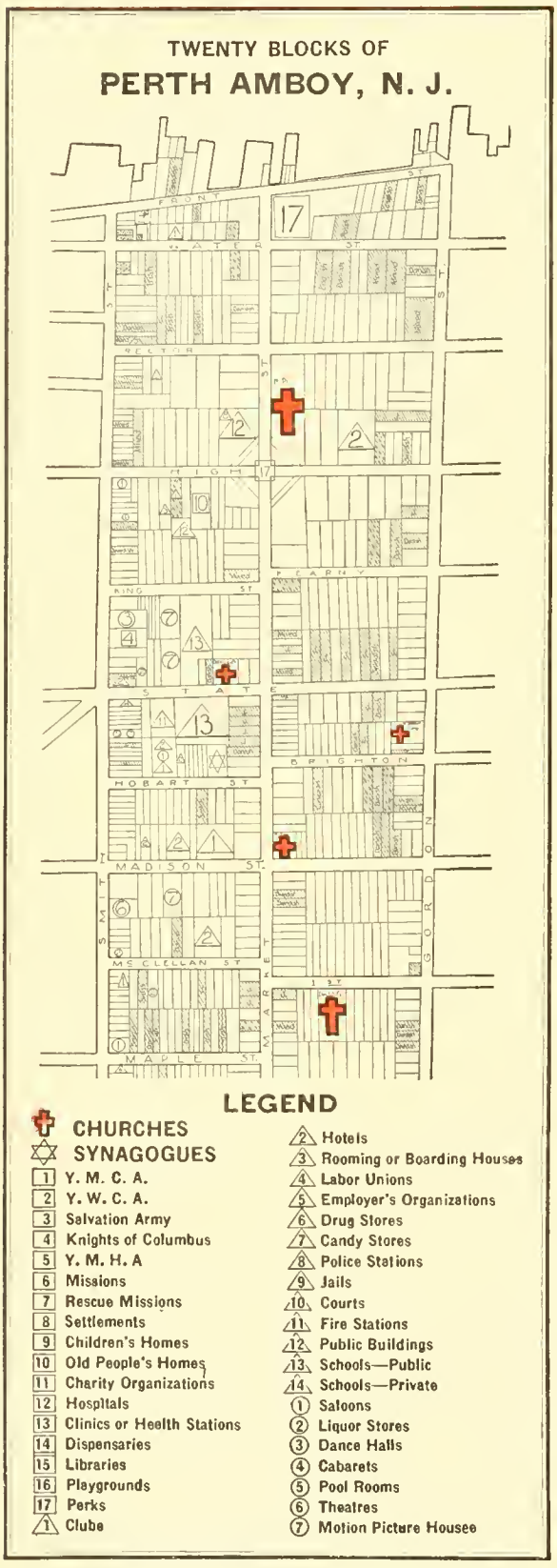
IN Greater New York nearly three out of four persons are foreign-born or of foreign parentage. This has put an enormous responsibility upon the American-born fourth. The supreme object of American Christians is not only to maintain American ideals but to bring the spirit of Jesus into all human relationships. This responsibility rests with terrific pressure upon a metropolitan minority.

The Protestant share of this task is tremendous. The metropolitan area has slightly more than two thousand Protestant churches. The maximum effort of every local church in the intensifying of its regular work is imperative. The strengthening of all denominational agencies is vital. And in addition, an heroic Interchurch campaign with practical programs of additional Christian activities, cooperations and community service—this is the costly advance which the church must confidently venture so that with a new faith, all the facts, a common program and virile, allied, Christian statesmenship, the metropolitan area may actually be completely transformed by the spirit of the Master of Men.

COOPERATION

THE church is the mother of hospitals, nursing, charities, visiting, child care, social settlements and other philanthropic and humanitarian movements. The boards of directors of the leading social service agencies are almost entirely composed of church members. It is therefore right that the church should not only acquaint itself with the social agencies which it has mothered, but that it should do all in its power to lend counsel, financial support and volunteer workers to these agencies.

The church is in much the same relation to the important work of the Young Men's Christian Association and the Young Women's Christian Association. These organizations in their specialized fields should always be able to command the hearty interest and cooperation of the churches. These and similar bodies are all agencies of righteousnses and should evince a keen interest in the success of one another's programs.



THE INTERCHURCH SURVEYS

THE fundamental purpose of these surveys is to render every possible assistance to each church in its work of serving the community.

1. Church Survey: The aim is to get each church to know itself accurately, face its actual needs confidently, develop a definite program for the next five years, obtain the necessary staff, equipment and budget in order to operate that program in service for the community.

2. Household Census: The aim is to place before each church a map of its own district, like the one on this page showing twenty blocks in Perth Amboy, N. J. With this map there will go accurate lists of the names of all the people, their addresses, church membership or preference, Sunday-school attendance, birthplace, length of residence in the United States and occupational information.

3. Social Service Survey: The aim is to bring to each church accurate data concerning all social needs and all social service agencies in the district or community. It will show where cooperation is imperative and reveal any danger of reduplication of effort. It will provide for the social service agencies as well as for the churches immediate opportunities for ministering to those who desire visitation.

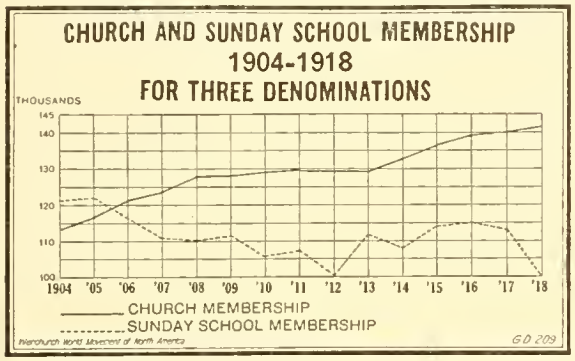
The results of these surveys will prove invaluable to pastors, church staffs and congregations. Pastoral visitation will be simplified, with people named and located. The pastor's efficiency will be greatly multiplied and he will be given the basis for a mobilization of his entire congregation for community service. By this means the long hoped-for strengthening of staff and enlargement of equipment and budget will, with the help of the denominational officers involved, be placed within the reach of each church.

Finally, the results of these surveys can be used by program-making conferences organized in all the churches of the community. They will not only be the basis for advance programs by individual churches but will lead to community programs and projects whose success will be insured by cooperation of a group of churches.

THE CHILD

IN THIS metropolitan area there are almost two million homes. From these homes, one million thirty-five thousand children between six and fourteen years of age go to public school.

Whether more or less than one-half of these children receive definite religious instruction in their homes and organized religious education



in their churches cannot be accurately determined until the Interchurch surveys are complete and the returns tabulated.

This, however, we do know: The Protestant churches have not considered religious education as their foremost task. As a result the above chart, typical of conditions in most Protestant communions, shows a decrease in Sunday-school membership, even where there has been a slight increase in church membership.

This decrease is even more serious when viewed in the light of the decreasing size of the ordinary Protestant family, and unless speedily corrected, forbodes a decreased influence of Protestantism in the metropolitan area.

It further spells great danger for future ethics in business and professional circles, and what it may mean in regard to social selfishness and governmental corruption, is beyond the power of any man to foretell.

The cost of solving this problem will be great. It will mean a changed emphasis in hundreds of churches and it will call for an amazing amount of thought, time, personal devotion and money.

THE COMMUNITY

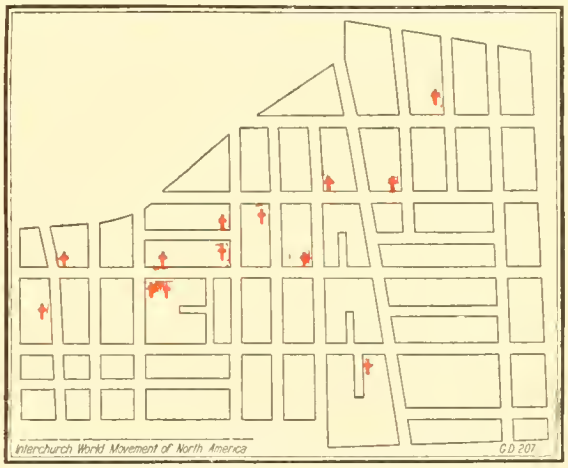
THIS map shows a community of fifty-one blocks where thirteen churches represent eight Protestant denominations.

These churches are closely grouped in one section of the community. The population of the community has decreased and undergone great changes. It was once a residential district with the majority of the people living in private homes. Most of the people now live in apartments, hotels and boarding houses.

The problems these churches face are typically metropolitan, and extremely complicated:

1. Do these churches now serve the entire community in all its spiritual needs?

2. Would a smaller number of larger churches serve the community as well or better?



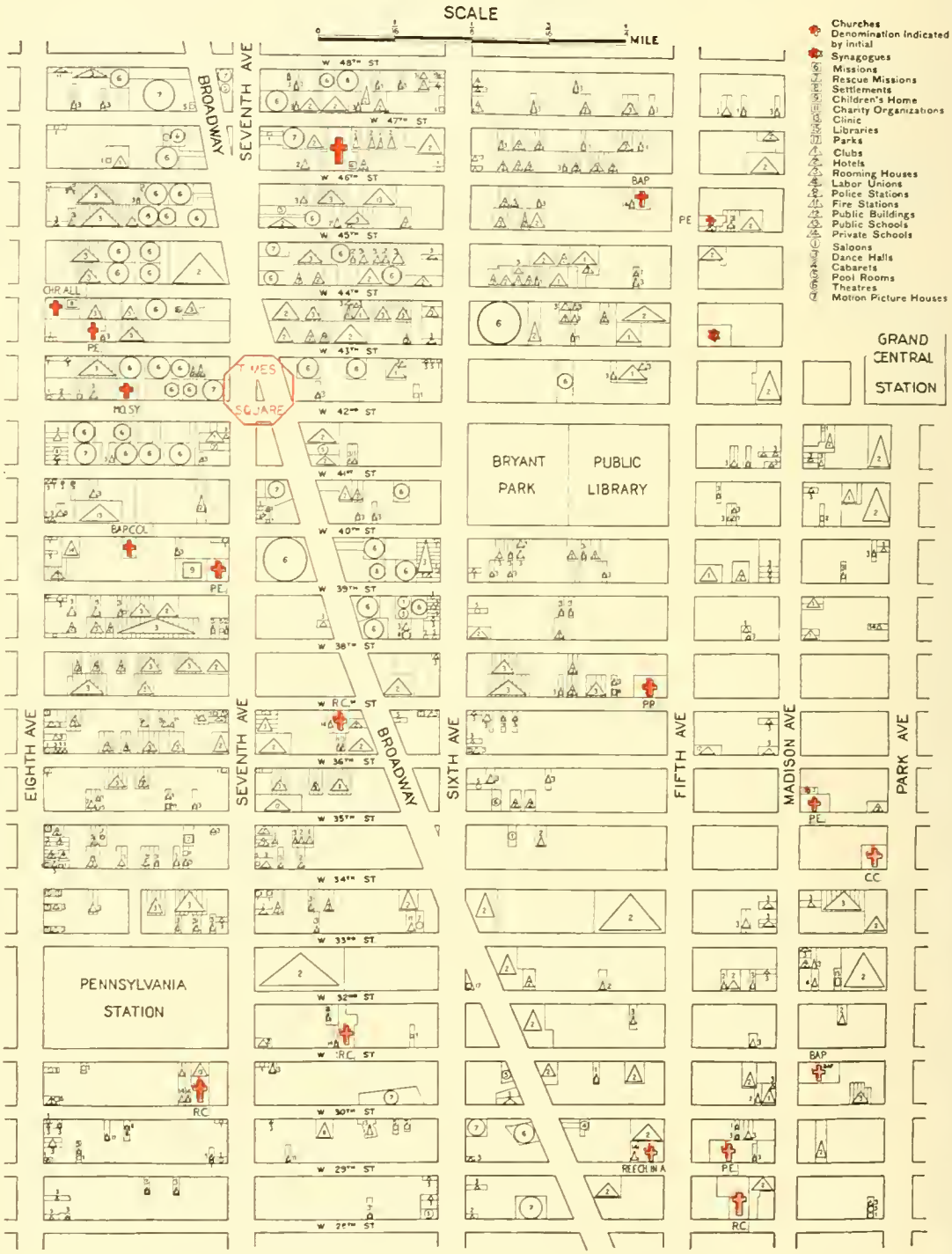
3. Is the constituency of these churches drawn mainly from outside the community?

4. Is there any wasteful competition among them?

5. Are there cooperative community projects which should be operated by these churches?

Is it not evident that practical progress towards the most effective Christian service of the entire community cannot be made until the leaders of these individual churches, together with the denominational officers involved, meet and face all the facts, organize a community program, and then adjust their problems of cooperation, combination, relocation and responsibility in a spirit of generous goodwill?

TIMES SQUARE SECTION



TRANSIENTS

IN THE Times Square district of a hundred city blocks bounded by Twenty-eighth and Forty-eighth streets, Park and Eighth avenues, there are ninety hotels accommodating 26,824 guests a day. A stream of more than 30,000 people register at these hotels every week.

There are seventeen clubs and 493 rooming and boarding houses which, with their semi-transient and transient population, bring the total floating population to approximately 123,000 a month.

This means that during a year's time a restless, strenuous whirl of humanity that would total more than the combined populations of San Francisco, Denver and Boston, resides for a few days or a few weeks in this Times Square section of New York.

As against this enormous floating population the permanent dwellers in the homes of this section number 5,464 families. To serve both this permanent and floating constituency there are two Jewish synagogues, four Roman Catholic churches, and thirteen Protestant churches, two of which are for Negroes.

TWO APPEALS

THESE churches show a membership of 20,074, with a seating capacity of 16,400. To the full measure of their ability and equipment all the churches of this area and those on its immediate edge have courageously faced the huge problems in this district of transient and swiftly changing populations. But it has been absolutely impossible for them as individual organizations with their present staff and budget to meet the religious needs of these transient thousands. Difficult and most puzzling conditions have led a number of these churches to omit their Sunday evening service or substitute for it an afternoon service, with the result that on one recent Sunday evening, only 1,817 people, by actual count, were found in the evening church services of the entire district. To the stranger, with a Sunday evening to spend, organized religion in this district makes only a slight appeal, while the well-advertised Sunday concerts of the theaters call loudly and get the crowd.

WHAT IS THE SOLUTION?

SHALL we fold our hands and agree that nothing can be done about this urgent need and wonderful opportunity? Or shall the churches of all the Protestant communions do what they have not yet ventured: concentrate upon some common program, and agree not only to operate their own plants but a joint assembly hall or a great, new cooperative plant in addition. Otherwise, it seems evident that the transient thousands of the Times Square district may leave New York without a direct appeal having been made to their highest nature or any definite spiritual quickening and inspiration. In other hotel centers of the New York metropolitan area and in the Borough Hall district of Brooklyn, the problem of the transient population is almost, if not equally, urgent.

RECREATION

IN THE forty-five theaters and ten motion picture houses shown in this map the seating capacity is 78,027. The approximate attendance each week is estimated at 1,000,000 men, women and children who, for the time being, are trying to forget their cares and duties and are at play.

This vast concentration of recreation seekers in one section of this metropolitan area only tends to emphasize the fundamental instinct for play and the urgent necessity of meeting this universal need for recreation in every community.

HOURS OF OPPORTUNITY

HERETOFORE the church as a whole has not seriously interested itself in the problem of play. But today many churches realize with deep concern that if the ideals which regulate outdoor sports and are exhibited on the stage and shown on the screen to millions are to reinforce instead of neutralize the ideals which these churches are trying to teach and preach to thousands, then the churches must immediately seek to influence these ideals and wisely and heartily to enter upon a definite plan to enrich the millions of hours which the people spend in play.

A Metropolitan Program

OUT of the programs for the next five years constructed by the individual churches, and out of the denominational programs adopted by the leadership of the various communions there will grow a comprehensive, carefully articulated metropolitan program. It will be formulated with the expectation of a continuous development and an operation increasingly successful as working agreements between groups of churches and communions come to be universally adopted.

In any such joint metropolitan program certain fundamental factors must be considered:

How may the local church become a spiritual power-house and develop the spirit of worship, love, and service in the community? In the attempt to simplify and correlate all its religious teachings, to intensify its public worship and evangelism, to develop its pastoral and community service, to accept district responsibility, each church will require an adequate trained staff, a well-adapted equipment and a sufficient budget.

Besides this, it will desire to share in publicity and evangelistic campaigns in which trained men and women of the highest character and ability will devote themselves to speaking for Christ, not only in churches, but in all other available places, such as labor halls, forums, theaters, clubs, shops, park entrances and places of recreation like Coney Island.

How may each church find ways to make the Christian nurture of the childhood of its community and constituency its outstanding duty and privilege?

It will place religious education first. It will provide trained leadership for its Sunday and week-day classes in Christian life and citizenship. In some cases it will engage a religious education director and enter upon a religious education program as a member in a group of churches.

Cooperating with other churches it may establish goodwill centers, Christian super-settlements, especially adapted to foreign-born children.

In some cases well-located churches will reorganize themselves and become childhood centers for their own communities.

Each church will plan to become a promotor of Christian home-life. "Christ in each home" will be the slogan. Although the home which many remember as the corner-

stone of our American democracy is rapidly passing away in the New York metropolitan area a three-fold service for the church is possible.

First, an effort to get people to locate where real homes may be developed and their children brought up under genuine Christian influences.

Second, the provision of dormitory or other facilities for the young people who come by multiplied thousands to this area. This could be done by utilizing some idle church properties or purchasing new ones.

Third, an attempt through associations of rooming and boarding house keepers to raise the standard of existing facilities and make conditions not only safe but attractive for young men and women.

Another way of influencing home life would be to develop a "four-foot shelf" of literature dealing with the Christian life in all its privileges and responsibilities. These books would be written in such a way as to make the strongest possible appeal to childhood and youth as well as to parents and teachers.

HEALTH SERVICE

PATTERNING after the method of Jesus, each church will deeply concern itself with the health of its own people as well as that of the community for which it is responsible.

In a new development of church consultation hours, child welfare activities—direct and cooperative—and in an establishment of health service centers by groups of churches, the individual church and the church collectively will become the Good Samaritan of metropolitan life.

BUSINESS ETHICS

EACH church will seek in some way to influence the industrial situation so that the spirit of Jesus may increasingly control the processes of production and distribution, determine the ideals and set the standards of business and finance.

It will be deeply interested in establishing a program of vocational guidance, both personal and by classes.

It will be interested in maintaining forum centers for discussion and popular education.

In community groups or by the cooperation of all the churches of a large area, goodwill industries will be established where the handicapped, physically and morally, may, with adequate wages, work their way back into normal industry and useful citizenship.

PLAY THAT COUNTS

THE individual church will do its best to Christianize recreation. By direct and indirect influence and example it will seek to become a wise and welcome playmate in the millions of hours which the people spend in recreation. Individually or collectively the church will establish playgrounds, and great recreation centers. It will promote entertainments, dramatics, pageants and all activities by which the highest ideals, ethical and spiritual, can be presented in the most attractive ways.

NEEDED—A FRIEND

EACH church will devise an advance program by which it may reach the stranger, and especially uncared-for racial groups as well as all the friendless and lonely in its community. Realizing that the loneliness of countless thousands in New York, leads directly to a lowering of Christian standards and results in a large pro-

portion of the vice and crime of the city, Christian statesmanship will eventually find practical and natural ways of becoming a resourceful friend, to whom the lonely may turn, and through whom they may find the joy and inspiration of Christian comradeship. This will doubtless be accomplished through a neighborhood service of church brotherhoods and fellowship organizations. Cooperatively this will find its expression in the establishment of church home centers in districts where hotel and other transient populations predominate.

JOINT COUNCIL OF EXPERTS

THESE and other elements, which will undoubtedly be considered in a church vitalization and distribution program, show that progress will depend not only on the individual church, but upon bringing the entire force of each denomination to its highest efficiency. In one case this is being accomplished by the establishment of a metropolitan council of experts for the entire work of the denomination in the area.

When all the denominations have accomplished something definite in this direction it will be possible with economy and efficiency to establish a joint distributing council whose membership will be drawn from these denominational councils. This joint council, coordinated with existing interdenominational church agencies, may become the executive body for the operation of a common metropolitan program.

JOINT HEADQUARTERS

IN DUE time the churches will desire to establish a church headquarters for the purpose of housing the seventy-five or more international, national, metropolitan and civic religious agencies now inadequately located in almost as many different offices in widely scattered buildings. This has long been the dream of the leaders of many of these agencies.

In addition to the ordinary office facilities, this building would provide large and small assembly, conference and committee rooms, a restaurant, hospital, first-aid, rest-room and other social facilities for the hundreds of employees. A reference library of Christian literature, joint transportation, purchasing and shipping service, map, chart, and lantern-slide departments and every practical facility for promoting efficiency and economy in the great advance program of the Protestant churches of the entire country as well as those of the New York metropolitan area.

These elements and many others will doubtless be considered in the construction of a metropolitan church program. But it must be remembered that first of all, the churches in their leadership and membership must draw close to each other in the joy and love of mutual confidence which will lead to the greatest spiritual advance ever witnessed in this area.

Why not help sign the Emancipation Proclamation of the church for its larger life and inspiring task in New York?

This is not the time for timorous, doubting souls or chronic objectors.

The call has sounded. The advance has begun. Through the church of Christ and by the personal sacrifice and personal service of each member, this area must at any cost be won for God.

For all God's fellow-workers it is a high and holy venture of faith.

TOWN AND COUNTRY

THE field covered by the town and country survey is the entire area and population outside of cities of more than 5,000. It includes within its scope 2,968 counties, 13,000 incorporated towns, 30,000 other communities, 54,000,000 people, 150,000 churches and 50,000 ministers.

Over this whole area a three-fold study is being made: first, of the varied aspects of community and country life which underlie and condition the work of the church; second, of the church itself as a working organization—equipment, support, program and personnel; third, of all those especially acute problems, racial, occupational or social in their origin, which in an unusual way challenge the church in any rural area.

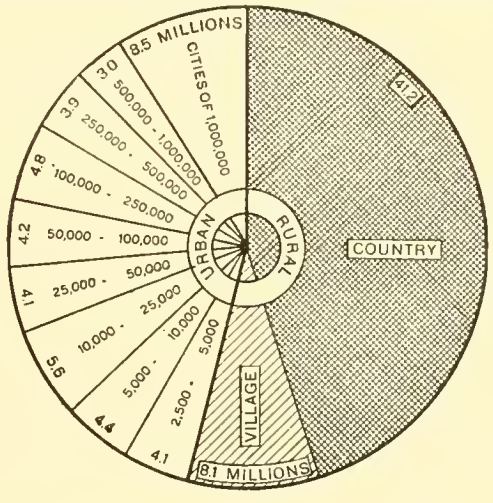
This rural population is not stable. It is increasing around the cities owing to the development of suburban transportation; in the mining regions; in the mountains of West Virginia and Kentucky where large families are still the rule; along the south coastal plain, in northern Michigan and Minnesota, throughout most of the western half of the country, and in the southern oil fields. (See map, page 58).

Decrease in rural population has occurred in some agricultural sections of the West. Here prosperous farming communities have found it advantageous to consolidate smaller farms into larger ones in order to secure the full benefit of the cooperative use of machinery and of large scale production. (See map, page 59.)

URBAN, VILLAGE AND COUNTRY POPULATION OF THE UNITED STATES 1910

The graph shows that more than half the population of the United States is in rural territory and nearly half is living in the open country.

URBAN	RURAL	TOTAL
42,623,383	49,348,883	91,972,266

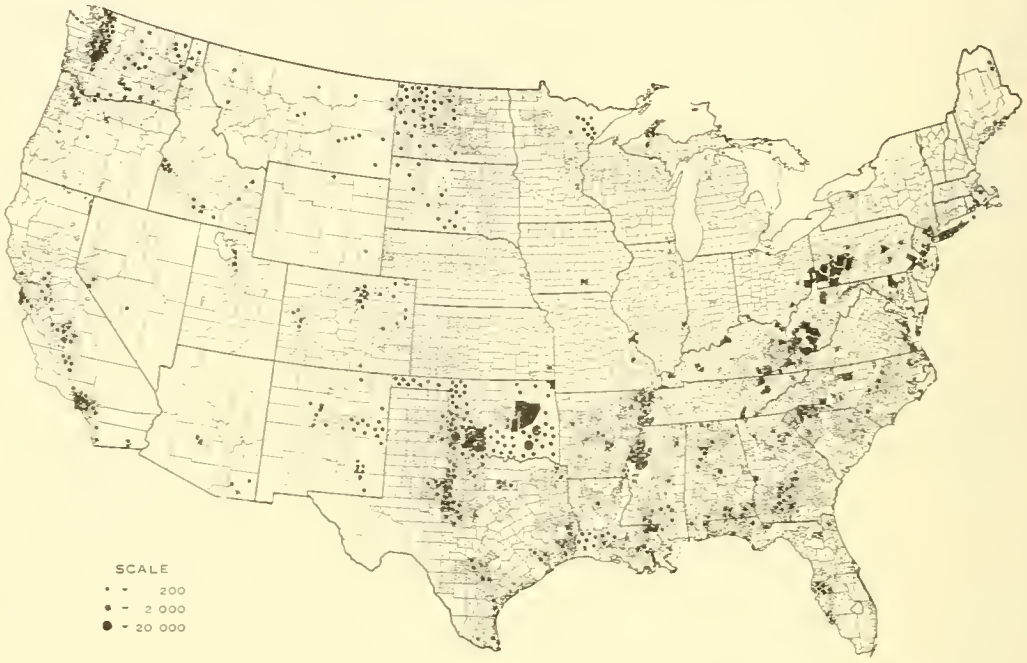


Interchurch World Movement of North America GD246

INCREASE IN COUNTRY POPULATION

1900-1910

DOTS SHOW PLACES WHERE RURAL POPULATION IS INCREASING



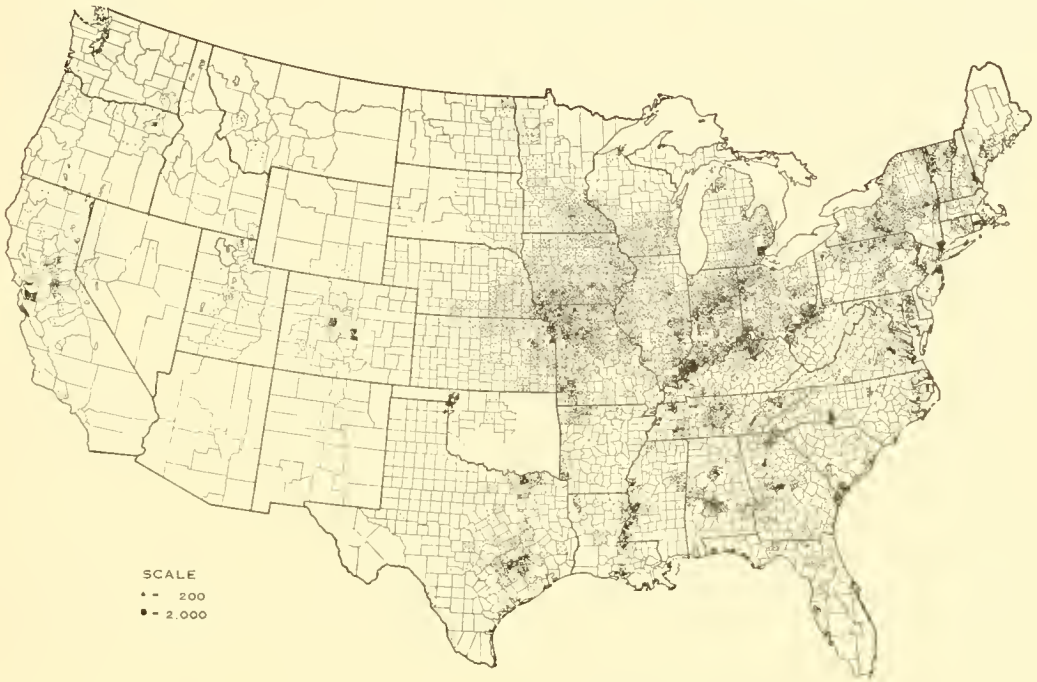
State	Number	Per cent	State	Number	Per cent	State	Number	Per cent	State	Number	Per cent
Oklahoma	458,341	70.7	W. Va....	107,380	14.3	Idaho....	70,464	55.8	Wyoming.	26,210	49.3
Texas ..	334,390	14.1	Louisiana.	100,706	10.6	Montana.	64,377	45.0	Nebraska.	13,427	2.1
N. Dak...	167,802	67.7	New Mex.	100,203	61.5	Oregon...	46,069	20.0	Minnesota	8,758	1.0
Wash....	167,324	67.3	Alabama .	96,578	6.4	Virginia..	42,695	3.0	Utah.....	8,244	7.4
Penna....	138,362	6.0	Miss.....	95,668	7.2	Kentucky	33,644	2.2	Maine....	2,927	.8
California	138,152	22.4	S. Dak...	94,643	32.1	N. J.....	31,697	7.1	Mass.....	2,801	1.2
N. Car...	110,610	7.1	Colorado .	94,538	46.6	Arizona...	30,101	31.8	Delaware.	1,524	2.0
Arkansas.	110,215	10.1	S. Car....	81,930	7.6	Maryland	28,100	5.2			
Georgia...	108,399	6.5	Florida...	78,016	21.2	Nevada...	26,863	82.1			

GREAT movements of population are taking place. A single generation has seen the Northwest increase its population tenfold. The church needs to bestir herself to keep pace with the new demands.

DECREASE IN COUNTRY POPULATION

1900-1910

DOTS SHOW PLACES WHERE RURAL POPULATION IS DECREASING



State	Number	Per cent	State	Number	Per cent	State	Number	Per cent	State	Number	Per cent
Iowa.....	152,673	12.1	Ohio.....	91,498	5.3	Tennessee	10,089	.6	R. I.....	2,953	14.1
Missouri..	133,514	8.0	New York	49,231	3.0	Michigan.	9,946	.8	Conn.....	1,039	.9
Indiana...	132,195	9.5	Vermont..	20,909	11.1	Wisconsin	8,201	.7			
Illinois...	112,225	7.0	N. H.....	11,186	6.0	Kansas...	4,773	.5			

THE South and the far West are drawing their "newcomers" from the East and central West. This means church problems in the communities deserted as well as in the new locations.

DIVISIONS OF THE FIELD

A POSSIBLE classification of the rural field is as follows: 1. The more fertile agricultural sections; 2. The less fertile agricultural sections; 3. The frontier; 4. The mountain section; 5. The rural industrial communities.

THE BETTER AGRICULTURAL SECTIONS

THE better agricultural sections include the corn belt, extending through Nebraska, Indiana and Ohio; the wheat producing areas, including Kansas, the Dakotas, Minnesota and parts of other states; the irrigated regions representing about 75,000,000 acres of possible development; the drainage area, about 20,000,000 acres; and the southeastern portion of the United States, known as the cotton belt.

In the corn-raising communities the farms are fairly large, tending to become larger. There is considerable neighborhood cooperation and a large amount of social life. To a large degree the people are progressive and intelligent.

In the wheat-producing sections, expansive cultivation predominates. Homes, therefore, are far apart. Social isolation results. The intelligence is generally high and the people are fairly prosperous.

In the cotton-raising sections, there are either large farms and plantations with many Negro laborers operating under a manager, or many small cotton farms with renters, in some cases owners. A slightly lower intelligence predominates among these workers and their families, partly because of the climatic conditions and social inheritances. Consequently, less modern agricultural methods prevail. There is considerable social life on the plantations and some cooperation between neighbor farmers.

Other agricultural communities specialize in fruit-raising, stock-raising, market-gardening and dairying.

LESS FAVORED AGRICULTURAL SECTIONS

THE more sparsely settled and less fertile agricultural sections include the hill land extending from the central part of Oklahoma in a northeasterly direction through Arkansas, southern Missouri, Kentucky, Tennessee, southern Illinois, Indiana, Ohio, West Virginia, Virginia and parts of Pennsylvania; and the northern pine belt extending from Minnesota through Wisconsin, Michigan, parts of New York and the New England states.

This section consists largely of small isolated communities difficult of access. Poverty prevents many communities from erecting church buildings or maintaining pastors.

THE FRONTIER

THE frontier section includes twelve states, namely: Arizona, California, Colorado, Idaho, Montana, Nevada, New Mexico, Oregon, North Dakota, Utah, Washington and Wyoming. These states with an area of 1,259,977 square miles had a population of only 6,458,417 in 1910—approximately five people to the square mile. Over 40,000 homestead rights were granted and 103,917 entries made in 1917. Lands privately owned tend constantly to be subdivided among new settlers.

There is a marked difference between well-established frontier communities—such as the irrigated fruit and grain sections—and the pioneer communities. The characteristics of the latter are novelty, movement and uncertainty. The population is constantly changing and there is a low standard of living.

Thousands of miles of open country and hundreds of villages in the frontier region have no Protestant churches. The church often has little relation to present day life. The great distances to be traveled are a drawback to coordinated religious work.

FOR communities which cannot independently support a church and resident pastor, these must be provided in some other way.

THE MOUNTAIN SECTION

THE mountain section stretches along the southern portion of the Appalachian mountains and extends into northern Georgia and Alabama, embracing a region of two or three million acres. The western mountain section has already been included in the discussion of the frontier. In the southern mountains the people live for the most part by hunting, fishing, and growing such corn and vegetables as are absolutely needed. This region is rich in timber and mineral deposits. The chief occupations are agriculture, logging and, until recently—distilling.

The main features of the problem in this section are: isolation, illiteracy and arrested development. Housing and general living conditions are not good and result in the widespread prevalence of disease. There are few schools and churches, little knowledge of what goes on in the outside world and small interest either in local or national politics.

Most of the preaching is now done by voluntary pastors, of little education and training, with a great but almost superstitious belief and faith in God. Large portions of this country have no religious services of any kind. Many of the people are so isolated that it would be impossible for them to attend worship.

RURAL INDUSTRIAL COMMUNITIES

THE rural industrial communities are represented by the coal and other mining camps; fishing villages along the coast; lumber camps; small manufacturing towns—such as cotton mill towns in the Piedmont section of the South and the mill towns of New England; vacation resorts—some of which have a large transient population; and the large suburban population of foreign-born engaged in truck-farming near large cities.

The mill towns of New England are usually well populated industrial centers and in most cases, schools, community organizations and churches are provided. In such instances social and educational opportunities, while seldom ideal are, in the main, fairly good.

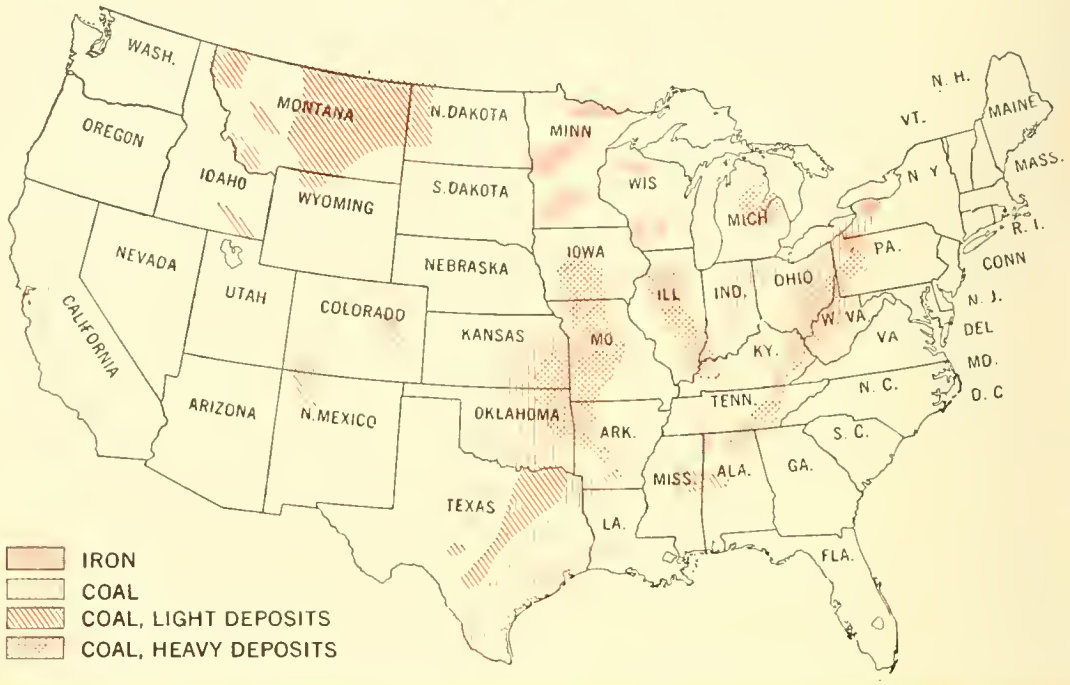
The cotton mills are operated almost wholly by white labor from the Appalachian mountains. There are few foreigners or Negroes employed. Approximately three hundred thousand people are engaged in this industry. In the main these workers live in unincorporated villages.

Schools, community organizations and churches are provided for them. They have no part in elections and their power of initiative has largely atrophied. All sorts of religious "isms" have sprung up; "Holy Rollers" and similar sects flourish.

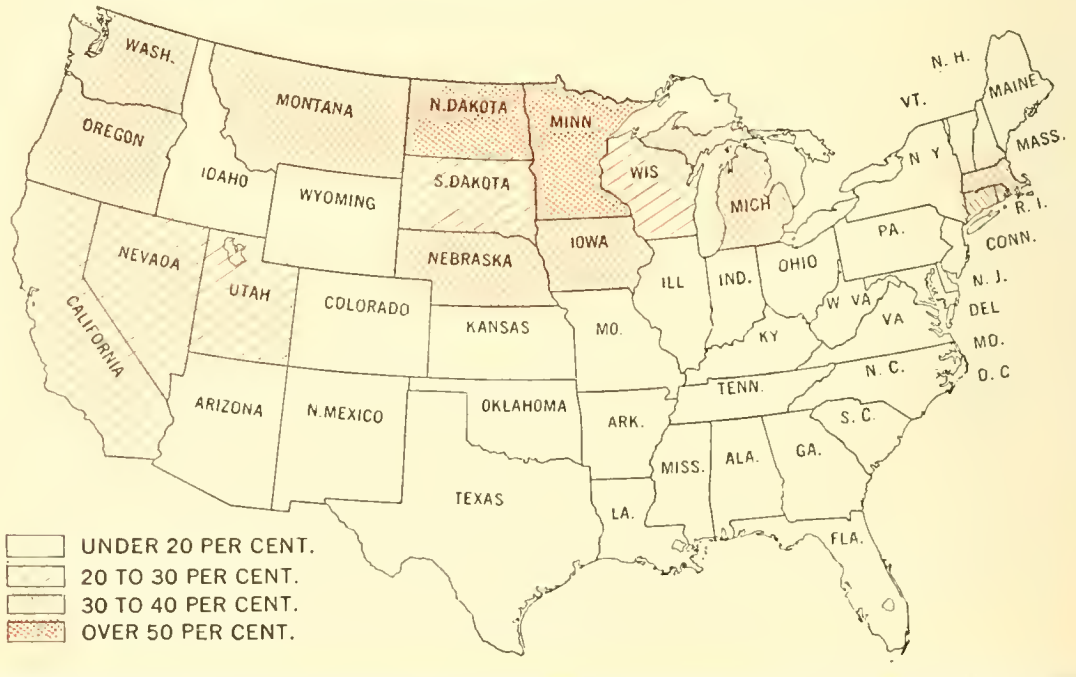
Thousands of people scattered throughout the country in small settlements are getting raw materials into the market or turning them into manufactured products. A large percentage of these people are foreigners, unfamiliar with American ideals and standards, crowded together in small shacks, ignorant, poor and without an understanding of our language, our customs and our laws.

THE men and women on the farms stand for what is fundamentally best and most needed in our American life. To supply the city with fresh blood, clean bodies and clear brains that can endure the terrific strain of modern life, we need the development of men in the open country, who will be in the future, as in the past, the stay and strength of the nation in time of war, and its guiding and controlling spirit in time of peace.—***Roosevelt.***

SOME RURAL INDUSTRIAL AREAS



PERCENTAGE OF FOREIGN-BORN FARMERS



Problems

DIFFERENCES in environment produce distinctive traits in the population. The occupations of a region are to a considerable degree determined by that region and the types of society are fixed by occupations because they determine interests, organizations, outlook and culture. Where the occupations are subject to change, the social character of the community is variable.

The economic life of a country is largely a basis for all life. In reality the relation between economic and spiritual development is an interlocking relationship and the church must work for the advancement of her people through every agency. To establish these principles as fundamental in town and country work is a basic problem.

DECLINING CHURCH MEMBERSHIP

THIS is due in part to shifting population, increasing tenancy, the exodus of young people and changing economic conditions. Rural churches are dying in so many instances and their development is arrested in so many others that the whole condition of the town and country church is languishing.

The Ohio rural life survey found that of 1,515 churches in thirty-one counties more than two-thirds were arrested or dying. Over three-fourths of the open country churches were not growing.

SMALL COUNTRY CHURCHES

WITH a stationary or diminishing population a church of less than one hundred members has only one chance in three of surviving. In Ohio 60 per cent. of the churches in the town and country is of this small, almost hopeless variety. Fifty-five per cent. has less than seventy-five members. With such a small force there is no hope of an adequate ministry and a church organization sufficient for suitable ministry and service to its community.

LACK OF LEADERSHIP

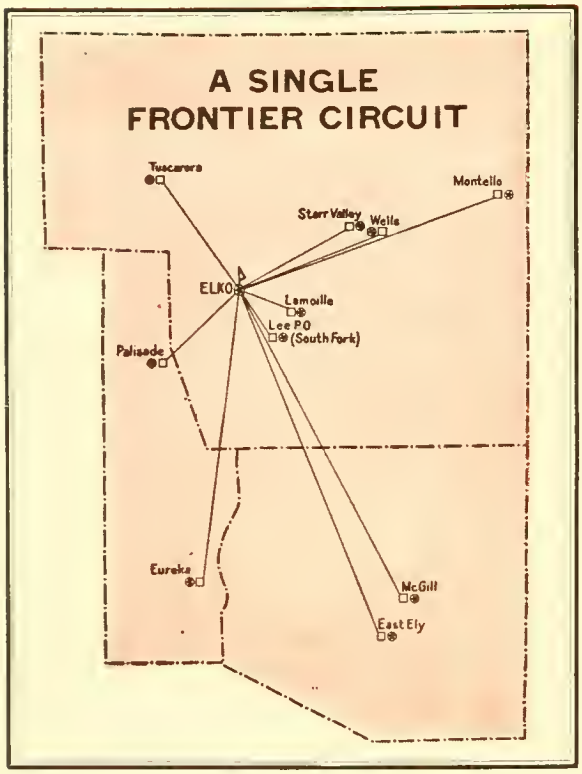
THE lack of a trained and effective leadership is a prime source of weakness in the rural church. Young men upon whom the church once called successfully are turning to other professions, in which they get a living wage. Two large denominations admit that only 10 per cent. of the rural pastors has had college and seminary training. There is an idea abroad that denominational well-being is satisfied with the upkeep of church organizations and preaching points rather than by supplying such trained religious leadership as will arouse the rural constituency to progressive work on a self-supporting basis.

NO COMMUNITY CENTERS

THE rural church has failed to live up to its possibility as a community center. With a non-resident pastor it is impossible for the church to lead in community affairs or reach the people. A majority of country churches is closed throughout most of the year.

CIRCUIT SYSTEM

VERY few country churches receive the full time of a pastor. Ministers serve two, four and even eight and ten churches, crossing and re-crossing one another's path. Of the 17,000 country churches of one denomination 12,000 are without services on any given Sunday. Another denomination has nine-tenths of its thousands of churches served by absentee pastors; and three-fourths of its churches have but one service per month, while one-fourth has no Sunday school.



In Ohio, the only state completely surveyed, only 13 per cent. of the rural ministers live by their churches. Country ministers have abandoned the idea of living near their people.

The withdrawal of ministers from the open country is paralleled by the withdrawal of other professional types. Physicians, nurses, lawyers —all have assembled themselves in villages and big towns. The professional classes that serve the farmer do not live with the farmer.

This situation shows why country churches are suffering such losses.

INADEQUATE EQUIPMENT

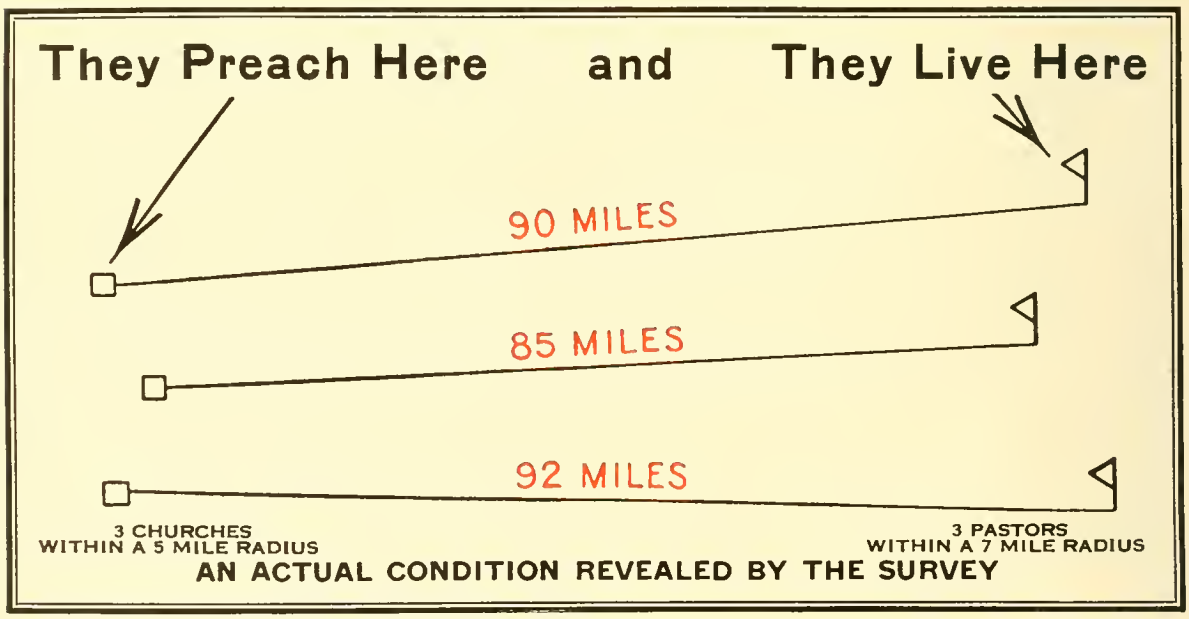
THE average country church is but a single-cell structure. At best it has but one room for church and Sunday school and probably a basement or addition for kitchen and primary department. The frequent lack of a parsonage makes it impossible to maintain a resident pastor.

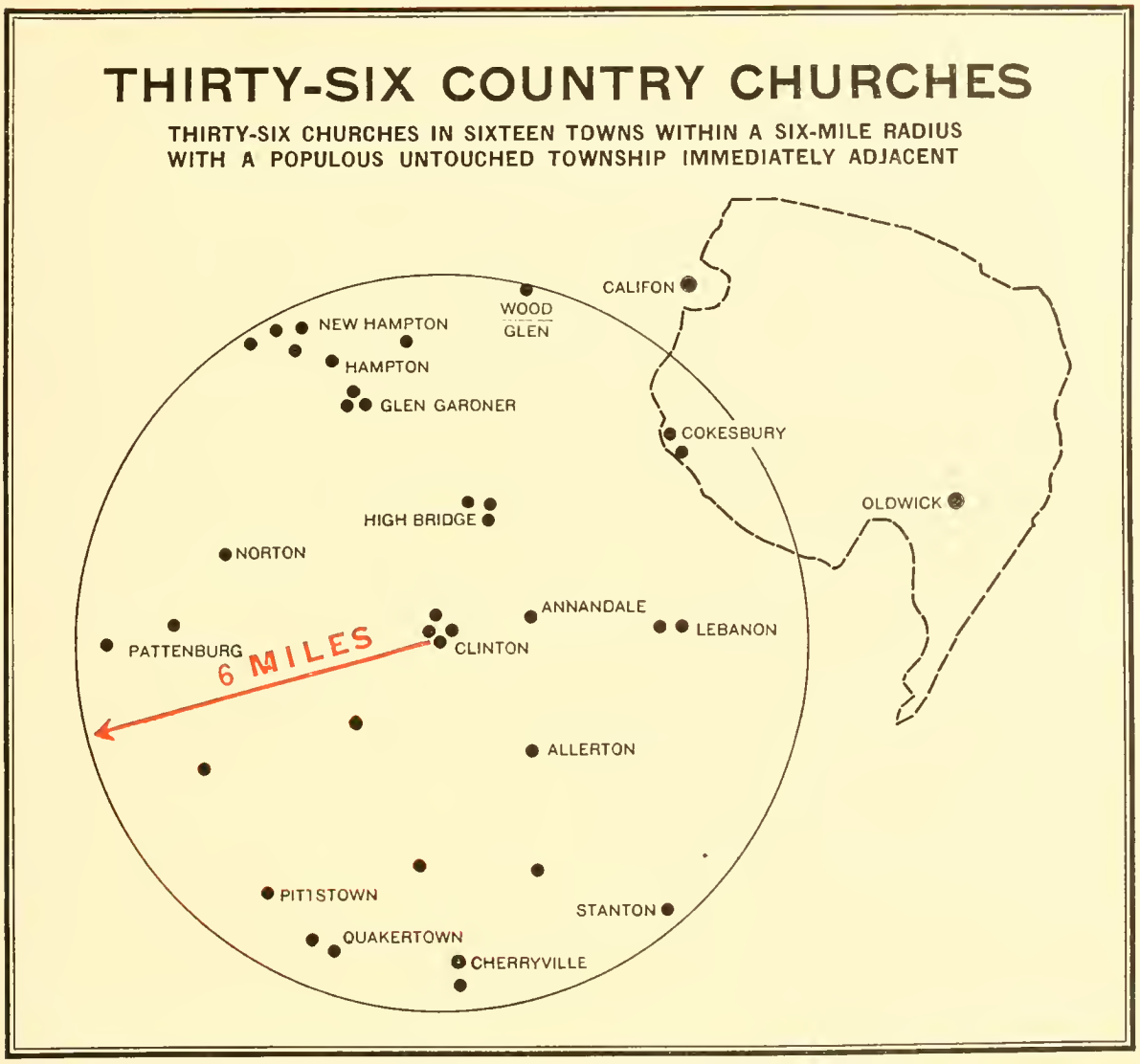
UNEQUAL DISTRIBUTION OF FORCES

DENOMINATIONAL lines have been so tightly drawn in the country that even the economic urge of a decreasing population fails to bring the churches together.

Considering that rural churches are generally bunched in villages and grouped in competitive areas in the open country it is evident that the places are many in which one church must depend upon only ten or twenty families.

One eastern town has six churches for one hundred and fifty people and no resident minister.





A middle western town of eight hundred inhabitants has seven churches.

Of more than a thousand towns of less than 1,500 inhabitants in one state only 131 do not show an unequal distribution of forces. This has resulted in unevangelized areas outside of the towns and unnecessary competition where the churches are located.

This situation is illustrated in one well-established area in an eastern state, where sixteen villages contain thirty-six churches within a six-mile radius, while the adjoining townships are almost uncared for, and more than one thousand children of school age are unreached by church or Sunday school. (See chart above.)

UNCHURCHED AREAS

HUNDREDS of towns and many whole counties are without adequate churching. One town of two thousand inhabitants has had but an occasional service in ten years.

One village fifteen years old, of four hundred persons, had never seen a minister until the Interchurch World Movement made a survey.

Seventeen counties in the central and far western states are reported as without any churches. Twenty-five thousand men, women and children in one rural industrial area in a central southeastern state are without any religious supervision.

INADEQUATE PROGRAM AND SALARY

OVER-EMPHASIS on emotional types of religion has led to too great dependence upon the annual revival to satisfy the religious needs of the community and to enlarge church membership. Sporadic emotionalism is substituted for continuous evangelism.

The low salaries paid to rural pastors discourage the best type of leadership and compel the minister to seek a better paid charge in the city. Sixty-one per cent. of the rural white ministry of one large denomination receives less than $1,000 per year. The minimum salary of a rural Y. M. C. A. secretary is $1,200.

SOCIAL STARVATION

THE rural field has always been deficient in its provision of legitimate recreation and amusement. It has been socially starved. Even in the towns this has been true of the boys, girls and young people, and even the adults have only a few lodges and fewer church organizations. This social starvation has reacted unfavorably on the moral tone of many communities. It is also largely responsible for the migration of young people to urban centers.

FOREIGN-BORN FARMERS

FOREIGN-BORN farmers in increasing numbers are operating farms in New England, in the Mississippi valley and in the farming and small-fruit sections of the Pacific Coast. Handicapped by their ignorance of our language, customs and standards of living, they form a special problem. The church has a grave responsibility toward these new Americans which it has failed to recognize.

HEALTH

LACK of the specialized social machinery of the city, of doctors, of nurses, together with failure to observe quarantine regulations, and a general lack of intelligence on the subject of preventive medicine and social hygiene, are responsible for a relatively higher disease and death rate in the country than in the city.

THE TOWN

THE community that is neither a city nor open country has peculiar difficulties. Dependent on agriculture, its tastes are urban. Its resources are meager. It offers its ambitious young people no future. Its schools educate neither for urban life nor for agriculture. The town has a place in our civilization but that place it has not yet wholly filled.

A TYPICAL COUNTY

A SUMMARY of the social complex presented by a single typical county, No. 259, is given herewith:

Area, 473 square miles; level, rich, agricultural county; chief products, cattle and grain; 67 per cent. of farms is operated by owners; no farmers' cooperative enterprises; approximately two-thirds of road mileage is hard surfaced or otherwise improved; nine trade communities.

1. Social agencies: 3 public libraries, 4 granges, 30 lodges, 4 bands, 7 orchestras, 1 community chorus; good schools; 9 dance halls, 7 moving picture houses, 29 pool rooms, 5 bowling alleys.

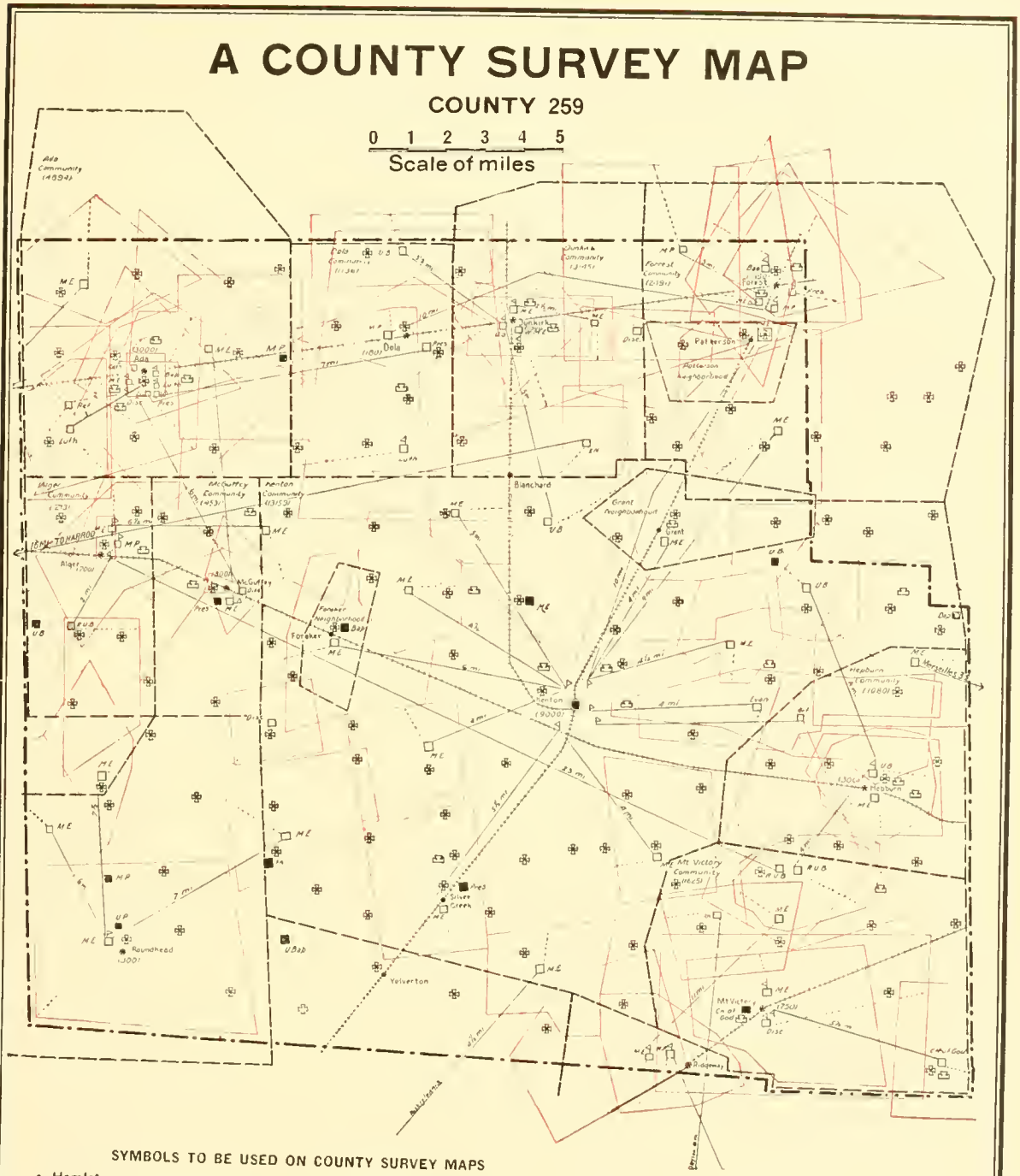
2. Population: 30,400 in 1910 — practically stationary. Density 64 per square mile. The county seat has a population of 7,200, leaving 23,200 for the remainder of county covered by rural survey; 90 per cent. of population has lived in county over 15 years.

3. Churches: 63 outside of those in the county seat. There are 13 abandoned churches 12 of which closed during the last 3 years; 11 of these are in the open country and 2 in villages.

Resident church membership of rural churches is 5,770 or 24.8 per cent. of the population; 38 churches have lost 902 members in 4 years. In one community (population 453) 15 per cent. are members of 2 churches. In community I (population 2,113) 15 per cent. are members of three churches; in community II (population 3,145) 12 per cent. are members of 6 churches; in community III (population 2,100) 5 per cent. are members of 2 churches.

Rural Sunday schools have a total average attendance of 3,540—15.2 per cent. of population; no provision for leadership training; only 8 Sun-

A COUNTY SURVEY MAP



SYMBOLS TO BE USED ON COUNTY SURVEY MAPS

- Hamlet
- Town or Village included in rural survey
- Large Town or Village
- Church—White
- Church—White, with Pastor's Residence
- Pastor's Residence without Church—White
- Church—Colored
- Church—Colored, with Pastor's Residence
- Pastor's Residence without Church—Colored
- Abandoned Church
- Circuits (Indicate miles)
- School
- Grange or Lodge or other Community or Social Building
- Sunday school separately maintained without a Church—White
- Sunday school separately maintained without a Church—Colored

KEY

- County Boundary
- Community Boundary
- Neighborhood Boundary
- Parish Boundary
- Parish and Church Connecting Line
- Circuits of Pastors

day school pupils have entered Christian work in 10 years.

Other organizations: 47 for women, 4 for men, 3 for girls, 1 for boys.

Thirty pastors minister to county; one-fourth of county has only 1 resident minister; salaries average $1,045 a pastor including value of parsonage; $589 a church; four pastors receive $700, $450, $364 and $45 respectively without parsonages; 12 churches have one-fourth of minister's time; 6, one-third; 14, one-half; 4 are pastorless; 19 full-time; five pastors travel 100 miles, 55 miles, 50 miles, 40 miles and 22 miles respectively to reach their churches.

4. Needs: (1) At least 10 rural church centers with adequate plants. This would ensure proper provision for religious education, social gatherings and recreation; (2) such a distribution of ministers as will give the responsible churches in each community full-time resident pastors, with assistants where necessary; (3) provision for needed modern parsonages and increased pastoral support; (4) a unified program to apply principles of Christianity to social, economic, educational and recreational life in every community; (5) training conferences of pastors and laymen to provide leadership for a cooperative campaign to reach the unchurched majority.

COUNTY 981

AREA 504 square miles; population approximately 50,000, 40 per cent. living in rural sections; 2,653 farms, total acreage 309,681; 42.2 per cent. acres tilled by renters. Live stock sold 1918, 100,206 head; remaining on farms, 96,472. Acres sowed to grain, 164,529; acres of waste land, 7,500. Practically all the county is rich in rolling farm land, one township southeast is reported by government soil survey, to be one of the richest in soil values in the United States.

Institutions: 1 public library in county, building cost $31,000; Soldiers' Home; University; 63 school buildings, 11 commissioned high schools, 12 consolidated and 29 one-room schools; enrolment in 1918, 3,386.

Churches: There are 41 rural churches in this county representing 6 evangelical bodies. Of the 504 sections of land in the county, 100 are not touched by any church. Three churches are spreading their ministry over 29 other sections. Four churches are ministering to 5 sections, and there is one section where 5 churches are actively engaged in religious work.

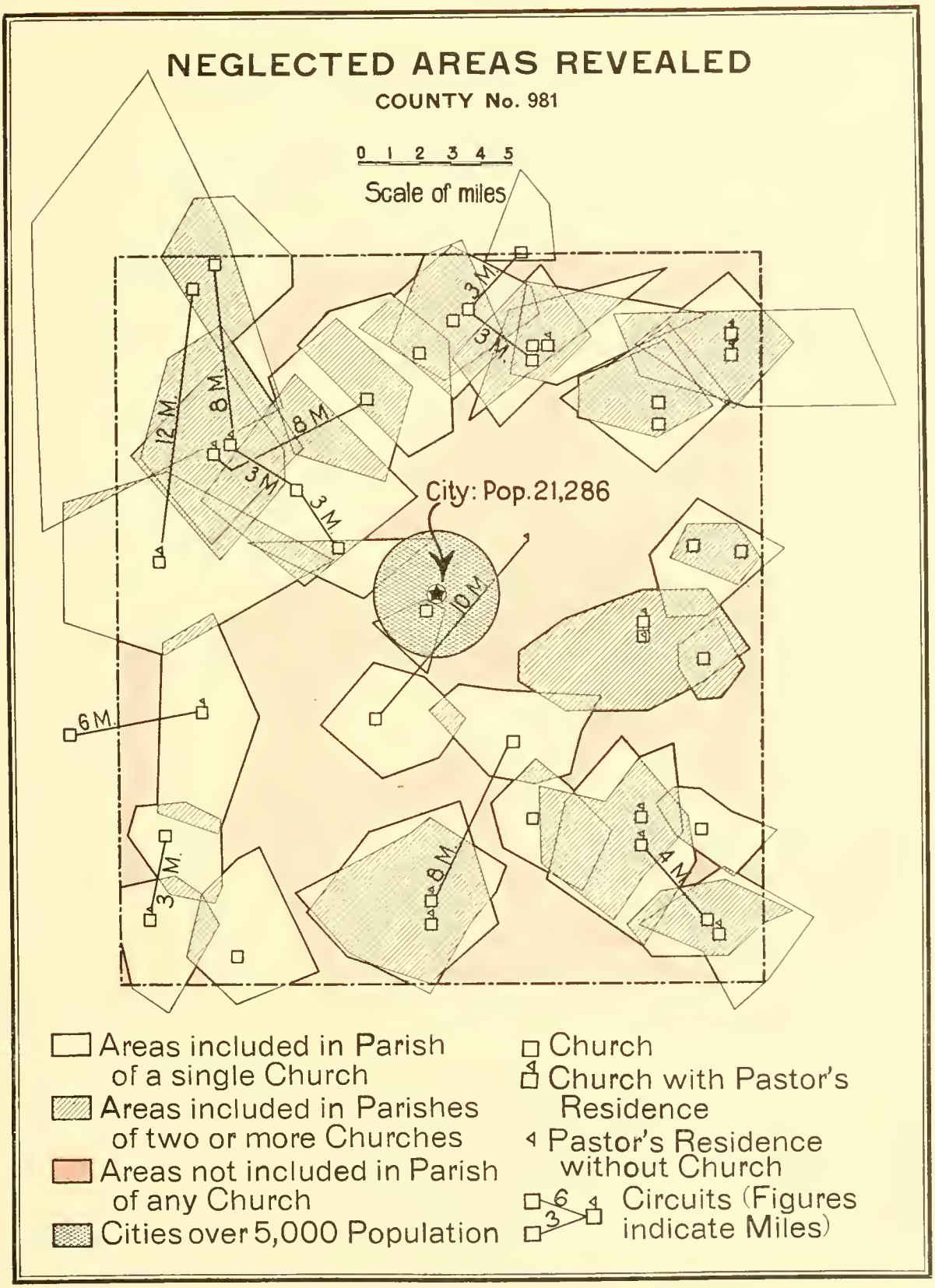
In 41 churches, total salary paid ministers, $24,483; lowest paid from any one church, $110; average, $597.25; 25 churches located in towns; 16 in open country; 7 towns with 2 churches each; 1 has 3; 3 abandoned churches in county. Of 24 ministers serving 41 churches, 12 are graduates of colleges, 10 of seminaries.

It is estimated that between 4,000 and 5,000 people in rural sections live outside the boundaries of any church parish. Equipment: 22 buildings 1 room; 8 buildings, 2 rooms; 3 buildings, 3 rooms; 3 buildings, 4 rooms; 1 building each of 6, 7, 8, 9 and 10 rooms. Total valuation of church property, $268,450; 15 parsonages, valued at $40,000.

Sunday schools: 38; total enrolment 3,351; average enrolment, 83 per school; average attendance 31. Three churches have no Sunday school; 1 school has an enrolment over 300; 2 others above 200; 12 schools range from 100 to 180; 22 have less than 100. The smallest school in the county has an enrolment of 29.

The County Council has not made a study of the results of the survey but this will be done soon, at which time, it will make recommendations, outlining a program for enlarging and making more efficient the work in this county.

However, it is clearly seen that there are large areas untouched by any church. The accompanying map shows areas reached by one parish, more than one, and those outside the boundaries of any church. It is evident that new churches should be established with full time resident pastors, with assistants where necessary. Most of the present church plants need enlargement, making proper provision for religious education, social gatherings and recreation. United efforts must be made to reach those who at present are dwelling in "No Man's Land," and include them within the parish boundary of some church.


NEGLECTED AREAS REVEALED
COUNTY No. 981
0 1 2 3 4 5
Scale of miles
City: Pop.21,286
12 M.
8 M.
8 M.
3 M.
3 M.
3 M.
3 M.
10 M.
6 M.
3 M.
8 M.
4 M.
Areas included in Parish of a single Church
Areas included in Parishes of two or more Churches
Areas not included in Parish of any Church
Cities over 5,000 Population
Church
Church with Pastor's Residence
Pastor's Residence without Church
6
3
Circuits (Figures indicate Miles)

The Forces

ALL agencies are slowly awakening to the fact that the rural field must be given distinct and scientific consideration. The home mission boards are beginning to organize separate departments for country church work.

Educational literature has been specially prepared for the rural ministry.

Chairs of rural sociology are being established in some theological seminaries.

Summer schools for rural leadership training are being held by several denominations.

There is an increasing cooperation between agricultural colleges, government agencies, welfare organizations and the churches.

The popularity of Chatauquas, lyceums and open forums indicates a rich field of mental and moral endeavor which the rural church has at its doors. The development of rural church activities along these lines is of inestimable value both to church and people because it associates the church with the whole life and labors of the community.

The rural church has today an unprecedented opportunity to become a community center of real practical service. A new social consciousness is being manifested. The war has brought the people in rural sections together with a common bond of interest. The sacrificial spirit, the courage and the idea of unselfish cooperation awakened in men is a dynamic force of infinite possibility. If the church does not avail herself of this new force at once, it will either be turned into other channels by some other agency or else will be allowed to die.

With adequate equipment and leadership, the church can direct this new power and become the most potent of all forces working for social betterment. Religion will then take its rightful place as the foundation and mainspring of all social activity.

THERE is an old saying to the effect that "God made the country." In view of present religious conditions there, it is time to win it back for its Maker.

The Program

BRING every family in America definitely within the range of gospel ministration and influence by such an extension or reorganization of forces as will include each inhabited rural area within the parish actively served by some evangelical church.

Definitely occupy by a redirection of the interests of existing churches or by an increase in their resident leadership new settlements, in old settled counties, whose advent has been unnoted by nearby churches; old settlements whose churches have been undermined or obliterated by population or industry changes; and isolated settlements in remote or comparatively inaccessible "pockets" or coves.

Discover the best way to evangelize—whether by colporter and itinerant missionary or by settled pastor and community worker—new and growing counties of the West where there are large, populated areas with no form of religious ministration. These areas are being surveyed, mapped, and their needs studied. Five thousand standard churches west of the Mississippi must be established to care for new communities now unevangelized.

Discover and energetically develop every town and country church which occupies a strategic position for service. This should be done regardless of previous missionary status or of prospects for immediate self-support.

Apply to all town and country churches a minimum standard of efficiency which will provide a fair measure of the adequacy of the equipment and program of each church to meet its situation and will define for each a reasonably attainable goal. In the average case such a standard would involve a resident pastor; adequate equipment for worship, religious education and community service; regular worship and preaching; purposeful pastoral visitation; adequate financial program; organized graded church school; enlistment and training of local leaders; ministry to special groups, boys, men, girls, women, tenants, new Americans; adequate provision for recreation and social life; and definite, cordial cooperation with other churches of the community. These things represent the minimum of achievement with which any worth-while church should be content.

Urge upon all churches the necessity of such a broadening of their sympathies and ministry as will helpfully relate them to those many pressing problems which are incident to the current rural awakening and reconstruction. In many rural neighbor-

hoods such problems as public health, cooperation, recreation and education are still primarily spiritual problems. Religion must furnish the motive for better rural living.

Present the claims of the rural ministry as a life work with such conviction as to constrain the strongest young men and women in America to give themselves to the upbuilding of our rural life. Provide them such assurance of support and opportunity as will enlist the devotion of those who desire to invest their lives in difficult but fruitful service.

Organize short-course training conferences for graduate instruction in all subjects related to the highest development of the rural community and the relation of the church to that development, and put such a conference within the reach of every rural minister.

Give adequate opportunity for thorough and specialized training in colleges and seminaries for men who are to spend their lives in rural church work.

Promote cooperation among various denominations in the location of demonstration churches so that there shall be at least one in every rural county to illustrate the powers which lie dormant in the average church.

Develop an outstanding religious periodical for circulation in town and country devoted to rural church methods, programs and achievements.

Encourage the making of accurate religious inventories of the rural communities and counties of the country by means of a household survey. Such an inventory to be followed by a comprehensive conservation program having for its cardinal points, repeated visitation by trained personal workers; simultaneous evangelistic meetings; enlistment of all members, both new and old, for definite tasks in the local church, and a community program based upon such an organization of activities as will bring the church up to standard.

THE slow-working of the leaven of years of education and propaganda is beginning to show. The lessons of the war have not all been forgotten, nor the enthusiasm of the war all dissipated. More attention is being paid to Rural America now than ever before. Many organizations stand ready to become leaders in community service. The strategic opportunity for the church is *now*; tomorrow it may be too late.

NEW AMERICANS

NEW Americans, for purposes of this survey, include those from southern and eastern Europe and the Levant. This section of the survey is not directly concerned with the older immigrants who came principally from northern and western Europe, although in some cases the figures quoted include this latter group.

The foreign-born white population of the United States in April, 1910 was 13,346,000. From April, 1910, up to July, 1919, the total number of immigrants to the United States was 5,679,000. During the same period 1,916,000 emigrants left our shores.

Our present foreign-born population is about 17,000,000 and there are some 20,000,000 more of immediate foreign extraction.

Approximately one-fourth of all the children in the United States lives in the homes of the foreign-born as the birth rate is everywhere higher among the foreign-born than among the native stock.

The percentage of foreign-born farmers is greater than that of the native-born in a number of our states.

The foreign-language press in America includes some 1,500 publications with a circulation of 8,000,000 copies and with a reading public of possibly 16,000,000.

Sixty, or less than 5 per cent. of these 1,500 periodicals, may be classed as radical. The others for the most part uphold American ideals and American patriotism. The circulation of radical papers in the English language is approximately twenty times greater than the circulation of radical papers in foreign languages.

There are about four million Italians living in America distributed chiefly in New York, Massachusetts, Pennsylvania, California and Connecticut. They have 212 Italian newspapers with a combined circulation of over one million copies.

About three million Poles who were born under Austrian, Russian or German rule now live in the United States. They are widely distributed but the chief urban centers are Chicago, Buffalo, New York, Boston, Milwaukee and Philadelphia. They have 100 newspapers published in this country with a circulation of 1,500,000.

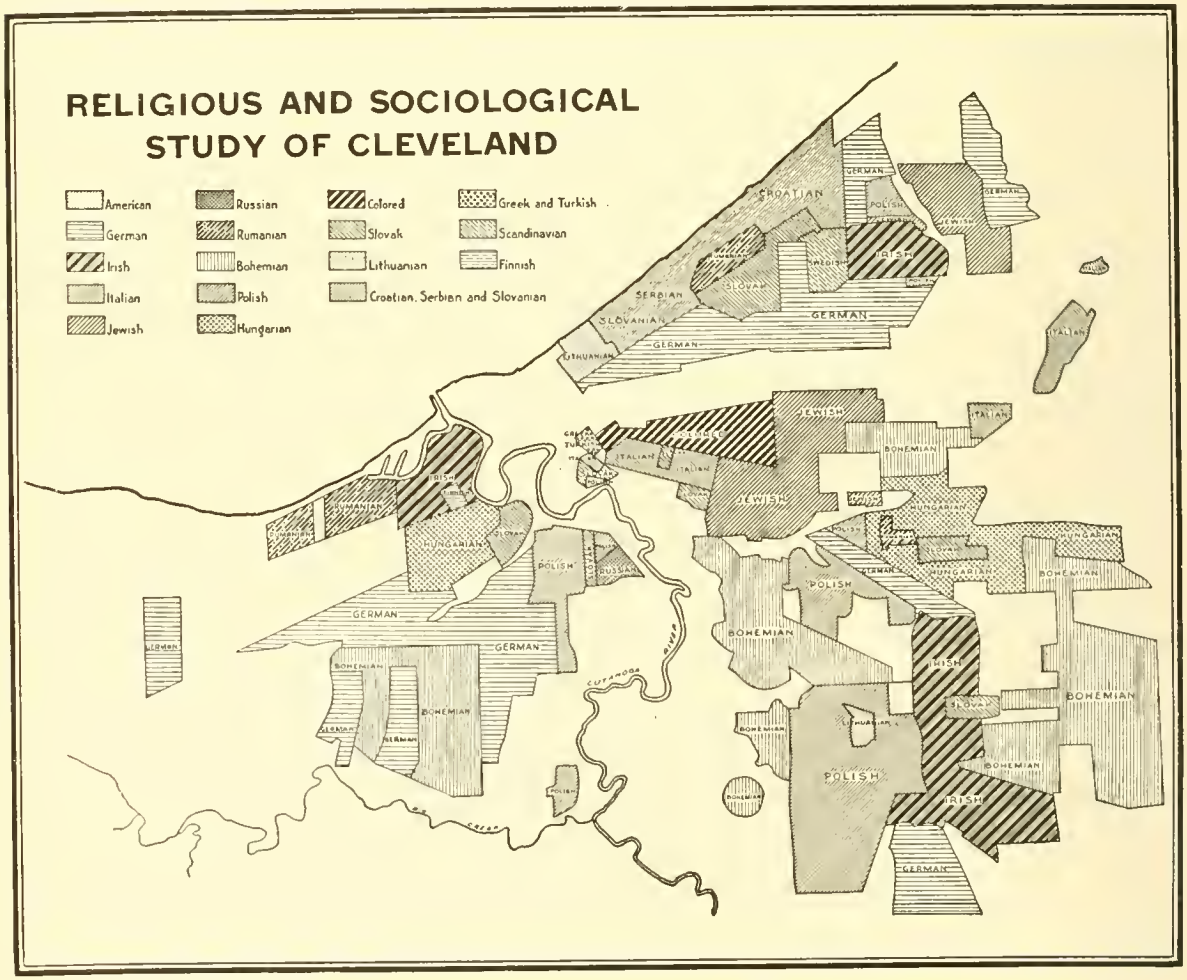
Four hundred thousand Greeks live in the United States. They have twenty-six newspapers, one of them being the largest Greek paper published in the world.

There are in the United States three-quarters of a million Bohemians and Moravians; half a million Slovaks; half a million Hungarians; 400,000 Russians; 100,000 Armenians and 3,000,000 Yiddish-speaking people. Some of the biggest foreign cities in the world are to be found in America.

Other groups included among new Americans are Albanians, Arabs, Assyrian-Chaldeans, Bulgarians, Croatians, Czecho-Slovaks, Dalmatians, Esthonians, Finns, French Canadians, Letts, Lithuanians, Montenegrins, Persians, Portuguese, Roumanians, Ukrainians, Serbians, Slovenians, Spaniards, Syrians and Turks.

The full participation in the whole life of America on the part of all the people in America demands the removal of every barrier erected by a sensational race consciousness and the creation of a new American national consciousness.

To be great a nation does not need to be of one blood, but it must be of one mind. Unity of spirit is of more importance than unity of race.

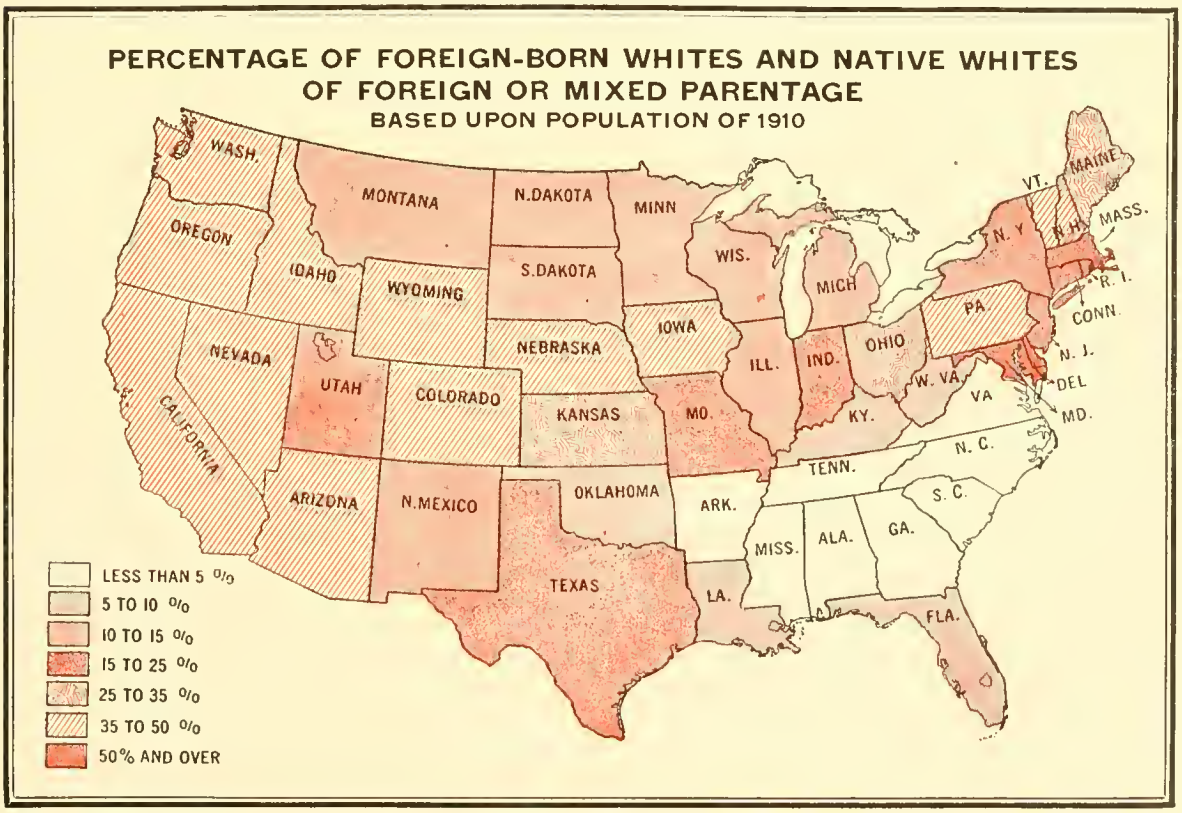


The Field

PROPERLY to present a survey of new Americans will mean a study of the field itself, its problems, character and extent; an analysis of the forces at work within the field; and a statement regarding a program adequate and sufficient for the needs.

One problem of the new American is distribution. He has crowded into the cities. Here he forms his "Little Italy," his "Ghetto," his "Bohemian Hills"—usually retaining his native social ideas and customs.

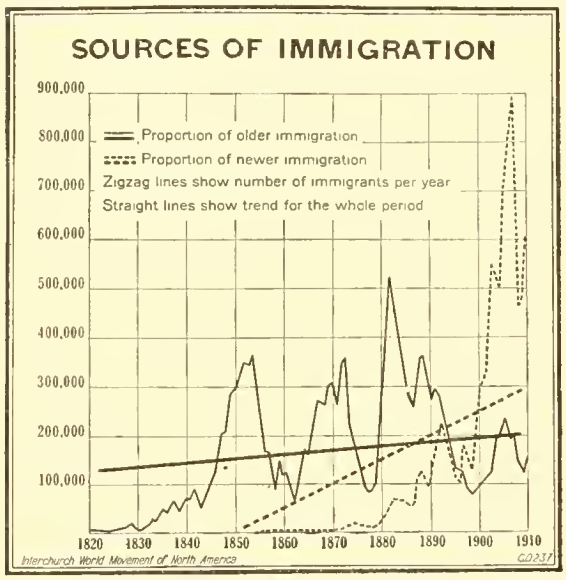
In a city like New York the problem stands out in the large. In that city the increase in population of Russians, Italians and Austro-Hungarians, for the period of ten years ending in 1910, was greater in each case than in the native population. Such an unbalanced growth is inevitably reflected in the decreased percentage of Protestant church members, now reduced to nearly 7 per cent. It is reflected in New York's political life. Indeed, it intensifies the city's problem in every direction and gives rise to many new phases of city life and work.



ASSIMILATION

THE difficulties of assimilation grow out of the constant ratio of aliens within our population, their uneven distribution throughout the country and their tendency to congregate in congested city quarters.

The constancy with which alienism retains its numerical strength within our population is well shown by a few figures. Approximately 14 per cent. of the population of the United States is foreign born and it has scarcely varied in fifty years though the character of the immigration has changed notably as is indicated by the diagram "Sources of Immigration." In 1860 it was 13.2 per cent.; in 1870, 14.4



per cent.; in 1880, 13.3 per cent.; in 1890, 14.8 per cent.; in 1900, 13.7 per cent.; in 1910, 14.7 per cent. These figures are the more significant when we recall that the percentages represent adults almost entirely; of the foreign-born whites in 1910 only 5.7 per cent. was below fifteen years of age. Among the native whites of native parentage 35.8 per cent. was made up of children under fifteen years.

Two-thirds of the immigrant population which formerly came to this country settled in the four states of New York, New Jersey, Pennsylvania and Massachusetts. Seventy-two per cent. of the foreigners in the United States lives in cities of 2,500 and over.

Huddled together in foreign quarters, out of touch with the larger life of America, they become an easy prey to unscrupulous agitators. Sometimes the economic doctrines accepted abroad influence their relationships in America because they are unfamiliar with the principles of government which control this country politically. Under these circumstances the immigrant becomes a menace to the well-being of the United States.

NATIONAL PRIDE

THE new American in his pride of nationality presents another problem. This trait is an advantage if properly understood by Americans and if not over-emphasized by the immigrants. Americans should appreciate the fine ideals which the foreigners bring with them, and also their traditions, accomplishments and culture. On the other hand the immigrant must learn more about the real nature of the country which he has made his home and in which he hopes to establish his family, and must learn to take his place as a citizen and as a man.

THE WOMAN'S LOT

ANOTHER problem of the new American is found in the women of his family. The immigrant man, while limited in his contact with American life, nevertheless has certain social opportunities which lift him out of the monotony of his toil, giving him a larger outlook upon life. The women, however, are usually confined to the four walls of their kitchens. They bring up large families of children; they scarcely ever see anyone outside their families. This monotony of daily life has driven some of them to insanity and even suicide.

EUROPEAN BACKGROUND

BEFORE the war, when Europe was generally governed by an autocracy, millions of its natives fled to America to find freedom. America was to them the "promised land."

In their own country they were overshadowed by a state religion which was ritualistic and political in its character. Economically they were compelled to work for starvation wages with no hope for their future. Socially they were handicapped in that they belonged to the lower classes and the possibility of rising to the

level of the so-called upper classes was next to hopeless, no matter what their natural ability might have been.

WHAT DID THEY FIND?

IN AMERICA they had more to eat. They wore better clothes. They had the right to vote. They had access to a free education. They were given better jobs.

They found they could break through into the upper classes; for while they discovered that there were classes in America, they had the freedom to pass from one to another according to their character, general ability and personality.

But they found that there were those in this country—even among their own people—who were quite ready to exploit them. They were herded to the polls by unscrupulous politicians and voted in blocks. They were compelled to live in shacks and unsanitary camps.

They found that while they earned more money in this country, their living conditions were such that often their apparent advance was a questionable one.

They were colonized by padrones and contractors and thus shut out from contact with American life.

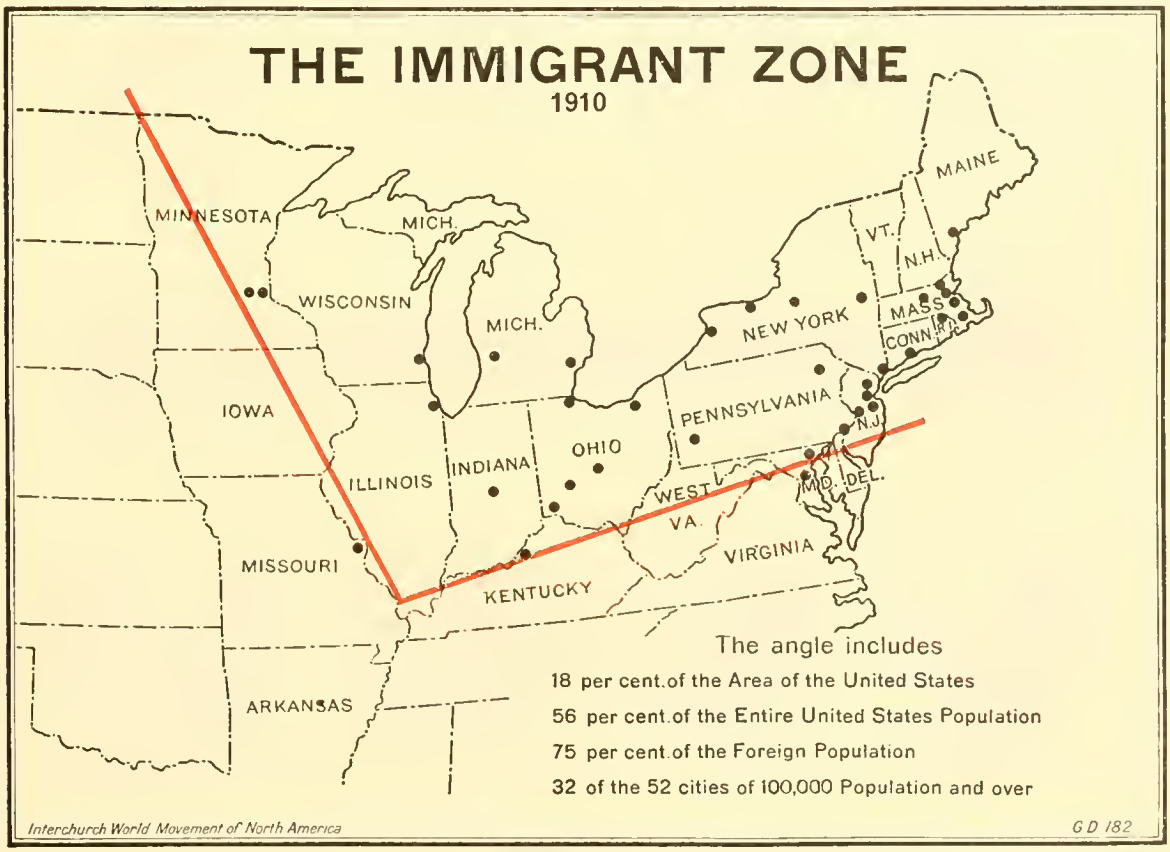
They exchanged the country life to which they had been accustomed for the filth and degradation of the city tenement.

They were given higher wages—but not at all commensurate with the services they rendered.

They were given the vote—but somehow it did not seem to affect the social conditions under which they lived.

They left the cathedrals of their native lands to be invited to a bare, dirty mission hall on a side street.

They were given scant welcome in the churches and were looked askance at by the members. They could not understand the diversity among



the Christian forces in this new country, nor their jealous rivalry.

MISUNDERSTOOD BY AMERICANS

THERE are those in the United States who profess to despise the immigrant for various reasons. Sometimes it is assumed that the immigrant comes here merely for the purpose of making what is to him a small fortune and then returning to his own country to spend this money.

But it should be remembered that the immigrant has honestly earned whatever he takes with him and he has left behind more than its equivalent in services rendered.

These able-bodied immigrant workers have come to our country at a comparatively slight expense to the United States, fairly equipped for service on the day they landed. Their own countries during their non-productive years have borne the expense of their rearing.

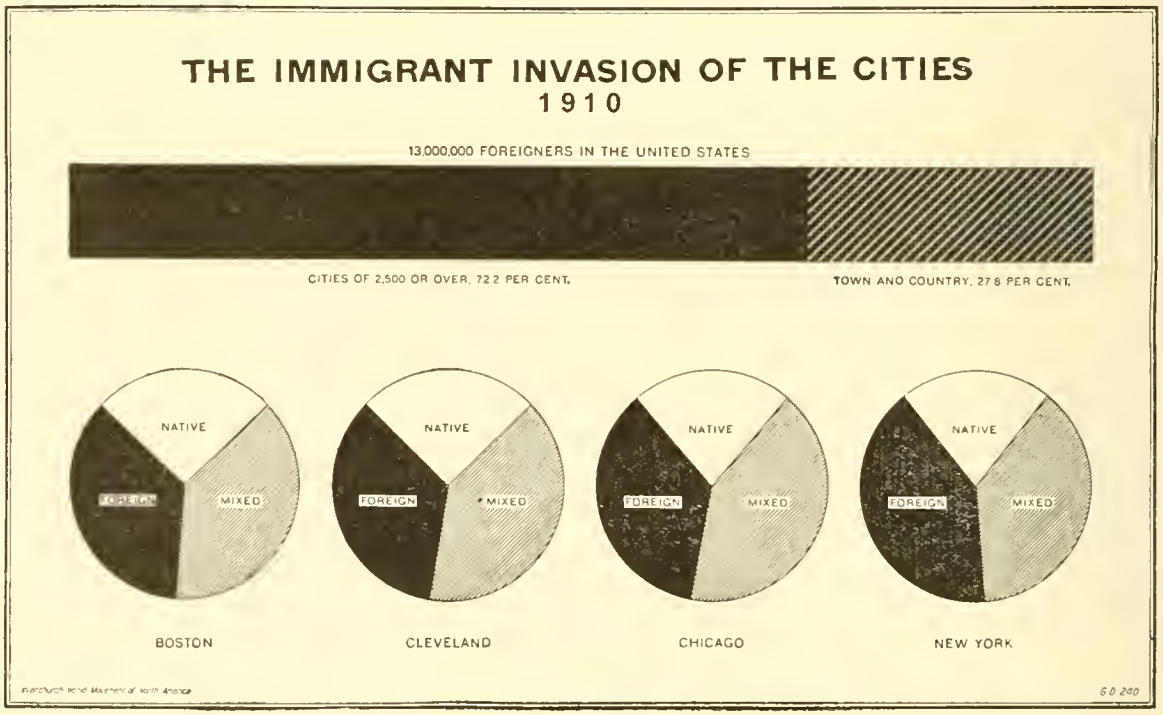
There are some who insist that the immigrant is bringing with him loathsome diseases; that he is the scum of the earth, and that he might better remain in the country from which he came. Such expressions are wide of the mark. With the careful scrutiny given the immigrant at our ports of entry the number of totally undesirable persons has been reduced to a minimum.

ILLITERACY

FROM the viewpoint of illiteracy the problem of the new American is much more acute than the problem of the older immigration. According to Fairchild the percentage of illiteracy in immigrants 14 years of age or over (1899 to 1909) was found to be as follows: Scandinavians .4 per cent., Irish 2.1 per cent., Germans 5.1 per cent.

For the new immigration we have: Italians, north 11.4 per cent., south 54.2 per cent.; Hebrew 25.7 per cent., Polish 35.4 per cent., Croatian and Slovenian 36.4 per cent.

While it is true that many immigrants who have come to America are illiterate it should be remembered that most of these came from small towns or rural districts where the educational facilities are not as good as they are in the city. The most undesirable class—the criminal—comes from the city and is therefore the best educated.



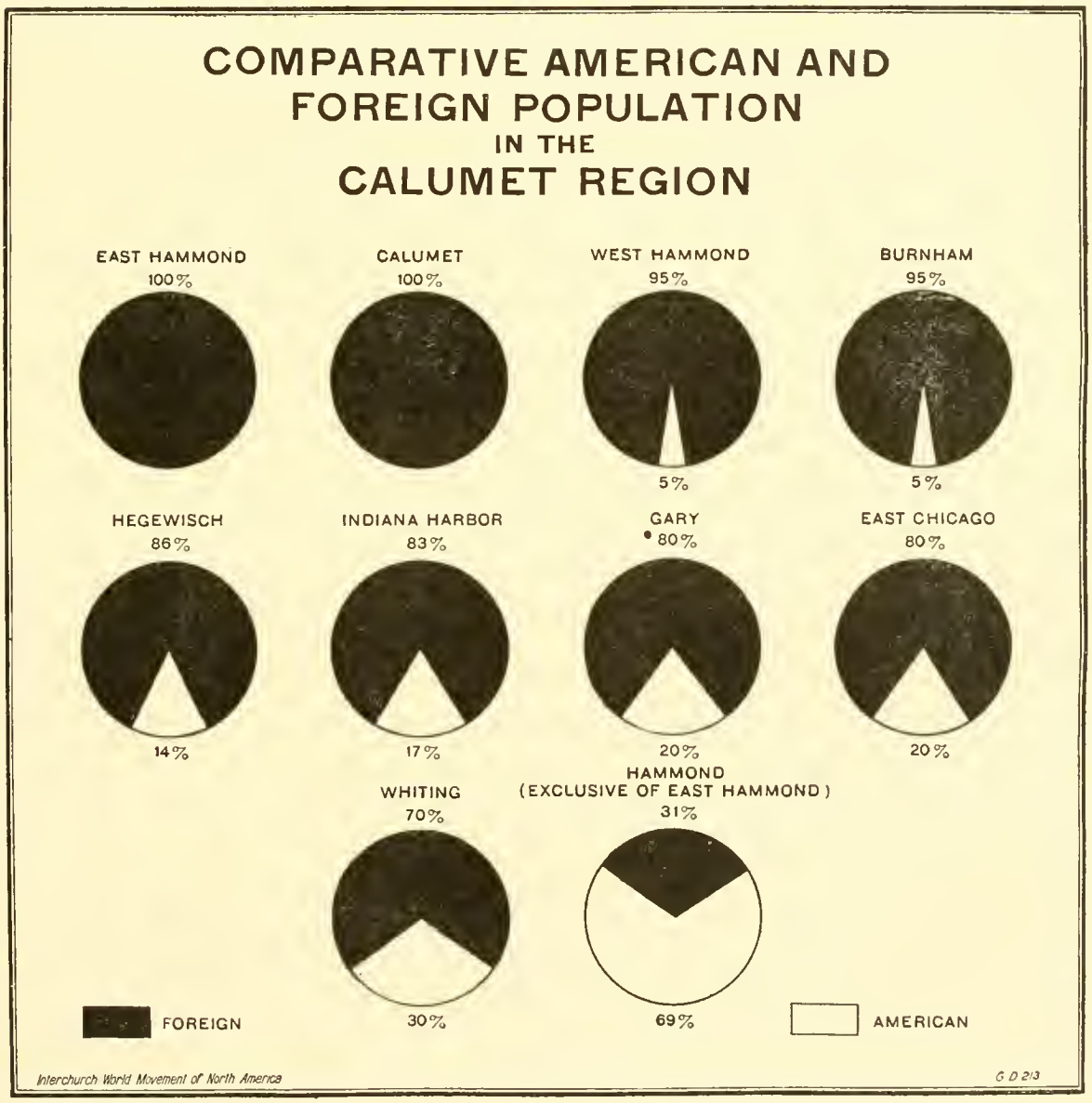
The test of literacy is not by any means the best one in our selection of the immigrant. It is often a mistake to judge him by our standards of literacy; they are no real gauge of his manhood.

It is not a question merely of having all foreigners speak the same language that we do. Some of the most bitter opponents of American ideals speak the English language most fluently. It is rather that there should be a unity of spirit between all those in this country who desire the best interests of all the people.

UNDESIRABLE CITIZENS

THE claim is sometimes made that the United States is receiving the worst elements of Europe; that the better class does not come to America; and it is argued that the sum of the worst elements of a group of nations cannot possibly result in the finest product of the human race.

If it were merely a question of wealth or education there would undoubtedly be some point to the above argument. But whatever the theory



on this point it is daily being demonstrated in our American life that the children of these very foreigners are taking places of leadership and are rapidly becoming the backbone of America.

PHYSICAL IMPROVEMENT

THE Immigration Commission appointed by the United States Government brought out some interesting facts with reference to the physical changes which have taken place among immigrants. Not only do they adopt American customs but their personal and bodily appearance undergoes a marked change.

In many instances the children of the immigrant show greater height and weight than the same races in the mother-country. In some cases even the head-form—one of the most stable and permanent racial characteristics—has undergone very great changes. For instance, the eastern European Hebrew usually has a round head. His American-born child becomes more long-headed than his parent; while the descendant of the southern Italian—who in Italy has a head of the long type—becomes more short-headed than his parent.

THE I. W. W. maintains thirteen newspapers printed in English and nineteen printed in foreign languages.

In all instances in this country the head-form of the descendants of these races, so markedly different in Europe, approaches a uniform type. This fact is extremely suggestive, inasmuch as it shows that those racial characteristics which seem to be most permanent are subject to very marked changes due to American environment. If these physical changes are so great we may well conclude that the whole mental and even the moral constitution of the people undoubtedly changes under the new conditions.

Bohemian Free-Thinkers at Work

Teachings from "Catechism for Bohemian and American Schools."

"THERE IS NO GOD:

GOD—God is a Word Representing An Imaginary Being Which People Themselves Have Worked Out."

JESUS CHRIST—"The Illegitimate Son of a Virgin Named Mary."

BIBLE—"Written By Ordinary Men;" "Record of Notions, Not Events;" "Undependable" "Unbelievable."

Translations of Payne and Ingersoll Broadcast

SPIRITUAL NEED

THE greatest problem of all is primarily spiritual. The warring of old-world prepossessions and prejudices—political, social, economic, and religious—with new world ideals and standards can be harmonized only through the spirit of Jesus. There is no other force or power that can adequately meet all the issues involved.

THE alien must find a welcome in the English church, because the love of God compels the welcome. That the alien should be unwelcome in any church of Jesus Christ is abhorrent to the thought.—*Joel S. Ives.*

The Forces at Work

RACIAL solidarity is influenced by existing fraternal orders and social clubs but more especially by the foreign-language press. As an agency for the conservation of old-country ideals, these publications cannot be overlooked. Some of these papers are frankly atheistic and a few have been suspected of disloyalty to the government.

There has doubtless been an over-emphasis upon this tendency of the foreign-language press, but unquestionably it often tends to perpetuate old-world influences and to retard assimilation.

Many of the foreign-language religious papers are as nationalistic as their secular contemporaries.

The public school is the greatest factor in influencing the life of the immigrant.

There his children receive their first lessons in democracy and in consequence he soon comes to feel that the public school represents the government in a very real sense.

The labor union is a strong assimilating force.

It is one of the very few institutions in our American life which brings together men of all nationalities; men with a common purpose, who suffer and sacrifice for a common cause.

The constant appeal for better homes, better wages, better working conditions, better cities, indeed, better everything, of which the immigrant hears in the labor union is bound to spur him on to better living and encourage him to realize his best ideals.

The "national" churches in this country (principally Polish and Magyar) are largely supported by their home governments and undoubtedly help the people of their own nationalities in many ways. But the whole tendency of these churches is to influence their members to retain their connections with old-country organizations and citizenships.

Their pastors are subsidized and pensioned by their home governments and they naturally seek in every possible way to retain the good-will of foreign government officials rather than to take their part as citizens in the life of this country. We can readily understand this tendency on their part if we but imagine ourselves placed in their position.

THE FOREIGN LANGUAGE CHURCH

A GENERATION ago foreign-language Christians were frequently disposed to organize separate churches without direct relationship to any American ecclesiastical body and sometimes in direct affiliation with European bodies. Undoubtedly the tendency of these churches has been to retard assimilation and to perpetuate old world relationships while the new world needed the enthusiasm and spirituality of these new American Christians.

DIRECT ASSIMILATION

REACTING from this error, established English-speaking churches have attempted direct assimilation urging the absorption of new American converts without any special recognition of racial background or racial barrier. This may be an ideal course but what happens is that the new convert is unable to assume the full responsibility of church membership or to enter fully into its privileges.

There is in most American churches a degree of social or racial cleavage which tends at first to patronize the newcomer and then to neglect him. Being lost in the American church, the new American does not have the opportunity that he might otherwise exercise of evangelizing his own kinsmen.

FOREIGN-LANGUAGE CONGREGATIONS

FOREIGN-SPEAKING congregations related to existing English-speaking churches have been established. They welcome the new Americans to worship in their mother-tongue. Here there is possible such degree of congregational freedom and responsibility as is required to meet the needs of the particular group. Such congregations meet in the building of the English-speaking church, or in one situated in the foreign community, or in both.

THE AMERICAN PARISH

HERE there is a kind of cathedral church for a community where there are many language groups. These distinct but related organizations are brought into affiliation with one another through a college of ministers, each member of which serves a particular congregation but with an American pastor at the head. One equipment for social and educational ministers suffices for these different organizations.

THE POLYGLOT CHURCH

A GROUP of churches, of English-speaking and foreign-speaking members, may form a new type of American parish, each church enjoying a large degree of freedom but all related as a single parish under the leadership of an American minister.

Foreign-Born Population of the United States, 1919

Foreign-born population, April, 1910		13,346,000
Immigration, April, 1910-July, 1919	5,679,000	
Emigration, April, 1910-July, 1919	1,916,000	
Net immigration, April, 1910-July, 1919		3,763,000
Total foreign-born population, July, 1919, approximately		17,000,000

An Adequate Program

COOPERATION must be established with all other agencies having a program of which the church may approve for upbuilding the life of new Americans and whose general objects may be stated briefly as follows:

To help create right relationships between the racial groups of America; to help interpret American ideals to new Americans; to help promote social relationships between old and new Americans on the basis of mutual acquaintance and appreciation; to encourage the study of particular peoples, their ideals and their achievements, and rightly to appraise their contributions generally to human progress; to encourage reasonable goals of Americanization—acquaintance, good-will, cooperation and the appreciation of the dignity and value of life—irrespective of race.

Strong religious centers must be maintained instead of poorly equipped, weakly-manned missions. The programs of these centers should touch every phase of life.

Native American-born leaders must be trained through intimate, personal contact not only with the foreign-born people living in this country but with those in the countries from which foreigners come.

Leaders from the foreign-language groups must also be trained in schools thoroughly American, with full opportunity to study and know American life and ideals.

Broad types of work, social and religious, must be developed which shall deal largely with children and young people through whom adults may be influenced. From these there may be raised up a competent leadership for the people of their own nationality.

Specialized work among men by men should be conducted in view of a large preponderance of males among the immigrant population.

The creation of a modern foreign-language literature is most necessary. It should include strong Protestant periodicals for at least six or eight major language groups; translation of great Christian documents and literature; pamphlets dealing with present social, economic and scientific problems from the standpoint of religion and the church; and utilization as far as possible in the existing foreign-language press of articles prepared by special writers.

Publicity campaigns in immigrant centers, involving the use of posters, pamphlets, paid advertising and other methods should also be conducted.

SPIRITUAL RECONSTRUCTION

EVANGELISTIC campaigns are needed among those who have definitely broken with the religion of their fathers and are fast becoming atheists. In most cities the street is the open forum where these men may be reached. Among these there are many who constitute a distinct menace to America because of their anti-religious attitude. Most of these are young people or men and women who have not yet reached middle-age. Such a campaign could not be regarded as proselytizing, for its aim is to restore faith now lost.

Training schools must be founded for the preparation of leaders who may wish to serve in their own communities as volunteer workers among the immigrants.

Frequent conferences should be held not only of state and national representatives having interests in local fields but also of local workers themselves, so that the entire enterprise may not suffer because of ignorance regarding facts or of narrowmindedness generally on the part of the workers.

Organizations similar to the International Institute which serves immigrant girls, socially and religiously, should be encouraged and supported. Too much cannot be said of these organizations which seek to conserve and protect all that is best in the immigrant character.

STARTING RIGHT

CONTACTS should be formed with immigrants before they come to America so that they may be guided at points of departure by unselfish, Christian workers whose sole object it is to serve homesick, discouraged, lonely men, women and children.

On the basis of the facts revealed by the rural and city surveys neglected races and overlooked neighborhoods should be assigned to particular denominations.

A denomination which has already accepted responsibility for a particular people in Europe or Asia should accept a like responsibility for the same group in America.

The world field is a unit, travel is rapid, the mails are active, and workers trained in any portion of the work can be used in any other; every zealous Christian is a potential church and may become a center of Christian influence. Nothing less than a world viewpoint can be taken in dealing with these problems.

MANY ALREADY WON OTHERS WAITING

THE new American responds to a democratic appeal in religion as in politics. Many thousands in the past decade have become our enthusiastic Christian allies and others await only a sympathetic approach.

Shall They Rise, or We Sink?

IF WE do not see that the immigrant and the children of the immigrant are raised up, most assuredly the result will be that our children and children's children are pulled down. Either they will rise or we shall sink.

—*Theodore Roosevelt.*

NEGRO AMERICANS

ONE out of every ten people in the continental United States is a Negro The present Negro population is between ten and eleven millions—more than double that of 1865.

The Negro population without European immigration has not increased as rapidly as the white.

At the time of the last census there were 56,000 more female persons than male in the total Negro population. This means that for every 1,000 women there were 989 men.

Among the whites the situation was different; there were 1,068 white male persons for every 1,000 white female.

In 1910, thirteen southern states reported Negro populations of more than 200,000. In eight of them the number exceeded 600,000. These thirteen states contained six-sevenths of the Negro population of the country.

There are 1,350 counties in the sixteen southern states; in 818 of them Negroes comprised one-eighth or more of the total population in 1910; while in 264, more than half the population was Negro.

Fifty Years of Negro Progress

1860		1910
20,000	Farms Operated	900,000
	Farms Owned	241,000
12,000	Homes Owned	500,000
2,100	Business Enterprises	45,000
90%	Illiteracy	30%
100,000	Public School Pupils	1,800,000
600	Teachers	30,000
	Educational Productive Funds	8,000,000
	In Professional Service	60,000
	In Government Service	24,000
	Newspapers and Periodicals	250
	Churches	37,773

FOR the past fifty years there has been a continuous migration of Negroes northward and westward. This movement is shown by the continually increasing percentage of Negroes in certain large northern cities.

Sixty years ago more than 92 per cent. of the Negroes lived in the South. According to the 1910 census the number had decreased each decade to about 89 per cent.

THE NORTHERN MIGRATION

THE report of the Department of Labor on "Negro Migration in 1916-17" summarizes the situation as follows:

> For a number of years it has been apparent to even the casual observer that a stream of Negroes has been flowing into the North from the border southern states. Some have been going from the lower South also, but that section has not hitherto been greatly affected. However, recent extraordinary occurrences—the war in Europe, with the consequent shortage of labor in the North, the ravages of the boll weevil and flood conditions in the South—have set on foot a general movement of Negroes northward that is affecting the whole South.

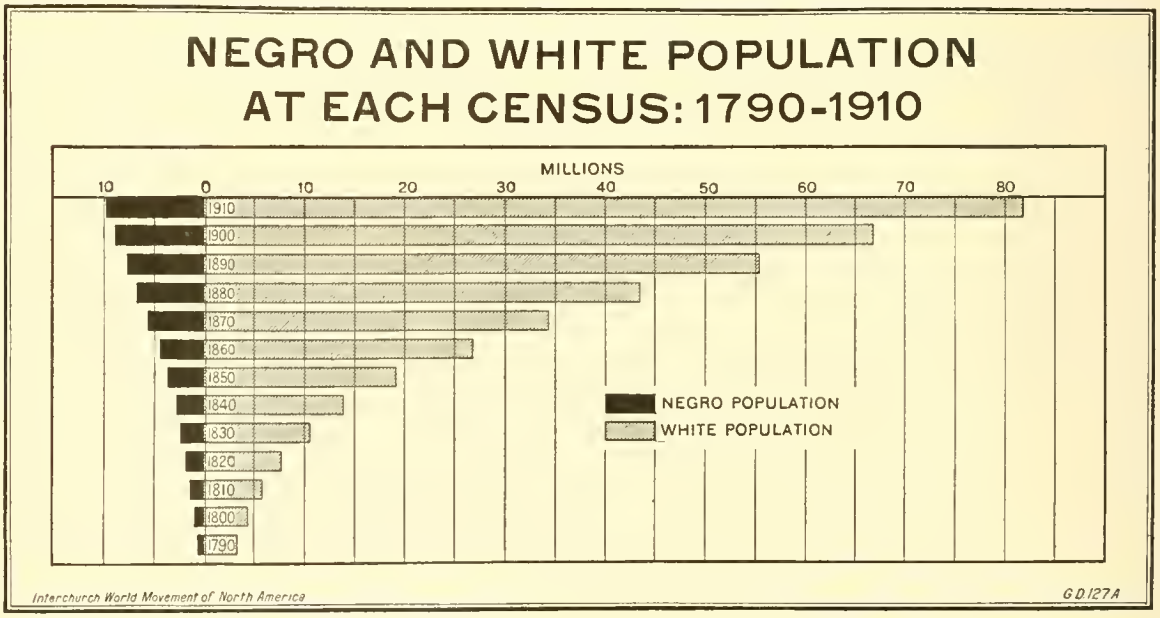
Other "causes assigned at the southern end are numerous: General dissatisfaction with conditions, ravages of boll weevil, floods, change of crop system, low wages, poor houses on plantations, poor school facilities, unsatisfactory crop settlements, rough treatment, lynching, desire for travel, labor agents, the Negro press, letters from friends in the North, and finally advice of white friends in the South where crops had failed."

THE CITY INFLUX

THREE-FOURTHS of the Negro population is still rural. There has been, however, a steady stream of Negroes to the cities at a rate quite comparable with the influx of whites. In 1890, less than one out of five Negroes lived in towns of 2,500 or larger. By 1910, more than one out of four were living under urban conditions. At that time there were 179 cities having more than 2,500 Negro inhabitants. Forty-three of these cities contain Negro populations of over 10,000. Segregated, these people constitute Negro cities within cities.

THE EFFECT OF THE WAR

THE whole problem of race relationships has been greatly affected by the World War. During the few years of the great European struggle the status of the Negro was completely changed. The scarcity of labor afforded steady work at relatively high wages to all, but especially to manual laborers. Government propaganda helped to give these people a new sense of their value. Negro soldiers received the same pay and wore the same uniform as other soldiers. The Negro thus gained new standards of living and a new vision.



Economic Life

IN 1910 seventy-one out of every hundred Negroes of ten years of age and over were gainfully employed. In the South the proportion was about 87 per cent. For the total white population, ten years of age and over, it was 51 per cent. More than half of these Negroes were engaged in agriculture and nearly half of those in agriculture were farm laborers.

In 1910 out of 893,370 Negro farm operators one-fourth were owners or part owners of farms. In a single decade the number of Negro farm owners increased about 17 per cent. In the South three out of four Negro farm operators were tenants, the larger part of them probably share tenants, with the consequent uncertainty.

There is a gradual movement of Negro laborers from the unskilled to the semi-skilled and skilled occupations. In a single decade, 1900 to 1910, the number of factory workers increased 173 per cent; textile workers 283 per cent.

An incomplete investigation by the Department of Labor covering 244 occupations in 30 plants in seven typical industries where Negroes were largely employed showed that they compared fairly well with other workers as to absenteeism during working hours, labor turnover, and quantity and quality of work done.

There are special problems connected with the adjustment of colored women in industry and probably in domestic and personal service. Child labor is an acute problem in the South.

The demands for Negro labor in the North during the World War accelerated tremendously the movement of Negroes from the South. The resulting race friction and difficulties of racial cooperation imperatively call for the mediating influence of the church. Recent race riots and lynching challenge all Americans to maintain goodwill, law and order.

Welfare agencies, boards, women's clubs and associations have helped to secure training and industrial opportunities for Negroes in towns and cities.

In many cities some of the churches, the Y. M. C. A., the Y. W. C. A., and affiliated organizations have blazed the paths showing how religious agencies may bring the principles and ideals of Jesus to bear upon the modern industrial problems confronting Negro workers in towns and cities.

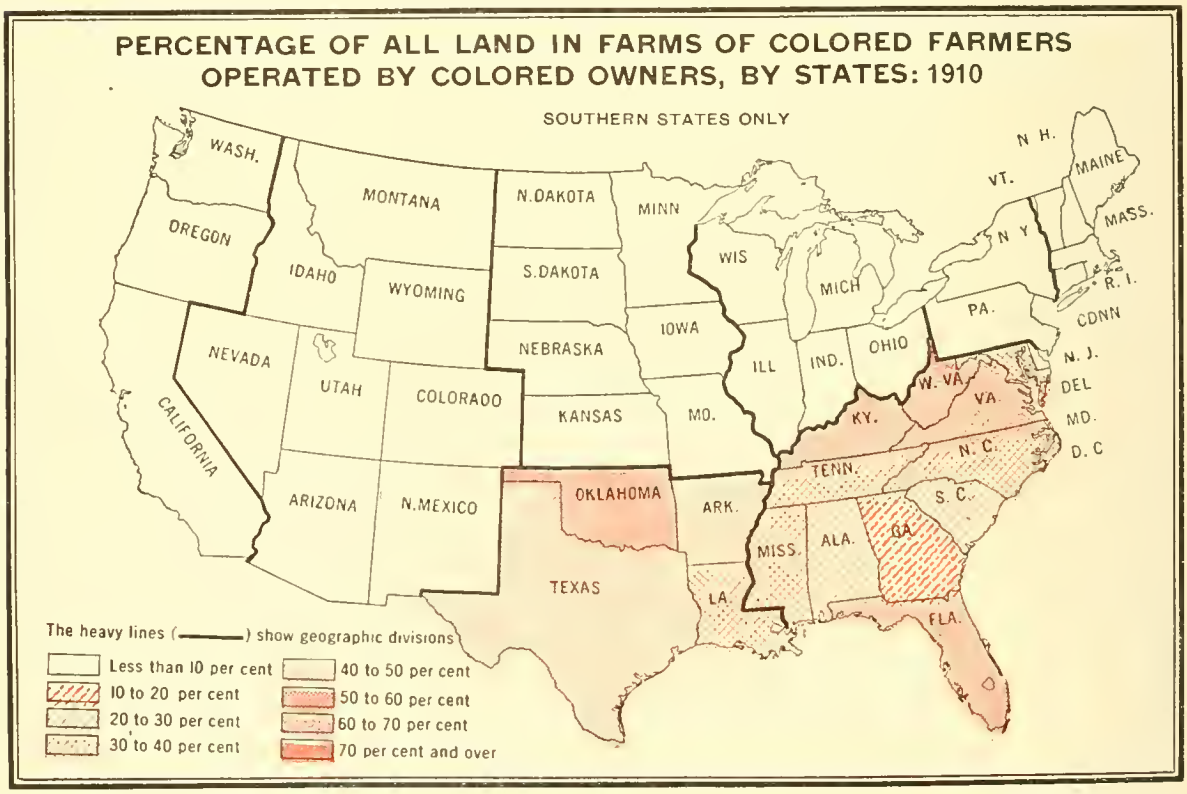
Churches in rural districts, notably in Virginia and Mississippi, have cooperated to improve farm conditions.

GOVERNMENT AGENCIES

EXECUTIVE departments of the federal government, especially the Department of Agriculture through its farm demonstration agents, and the Department of Labor through its Negro economics division, have done constructive work for improving the efficiency and conditions of Negroes who labor in agriculture and industry.

PROPOSED POLICIES AND PROGRAM

JUSTICE is the only sure basis of racial cooperation. As exponents of righteousness, Christian people have the opportunity to demonstrate to the world by example that (1): fundamental conflicts of interest between races can be settled upon the basis of common-sense and brotherly spirit rather than upon the basis of brutal force; (2) facilities for general education of Negro wage-earners especially in spare hours should be provided; (3) councils of representative citizens should be organized by the churches of the community, white and colored, for the purpose of interracial discussion of the problems of white workers, Negro workers and employers; (4) employment bureaus, through which the worker may find suitable employment, may be established by the Negro churches; (5) cooperative buying through the Negro church might be encouraged and developed; (6) in the rural districts the churches might be a medium for landlord and tenant to come together to settle their interests on a Christian basis; (7) welfare work should be developed to train the Negro worker already employed for greater efficiency in occupations now open to him and in preparation for advanced positions in the future; (8) trained community workers are needed in every town and city church to visit the places of work and the homes of Negro women who are now going through their first experiences in modern industry; (9) training in domestic science should be provided for migrant Negro women who seek employment in domestic service; (10) a thrift organization and propaganda is needed in every church to help Negroes conserve their surplus earnings for the inevitable rainy day.



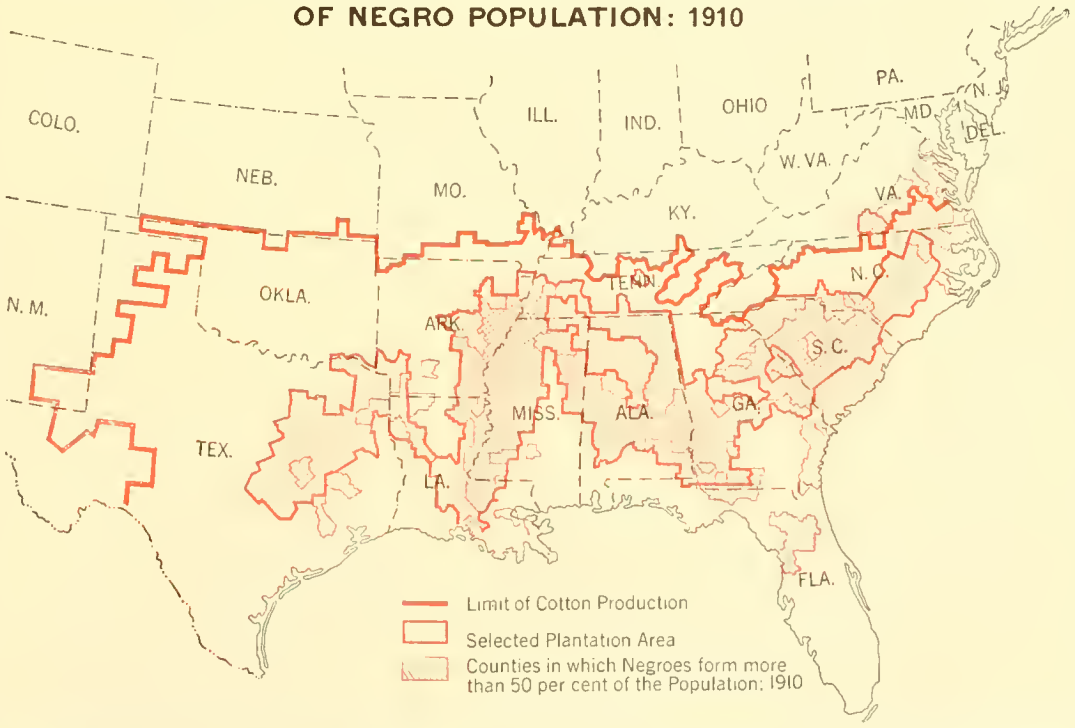
Housing Conditions

IN NORTHERN cities—Chicago, Detroit, Philadelphia, New York and more than a score of others, large and small—the recent Negro migration has created acute housing conditions. Where Negroes have moved into houses which whites have vacated they usually pay higher and often excessive rents. To pay these rents the houses are crowded with lodgers, creating physical and moral ills.

In many southern cities colored people who do not own their homes are housed either in "gun-barrel" frame shanties and cottages or in tenement "arks" of a pigeon house type, with little or no sanitary facilities. Unpaved, undrained, unpoliced streets are often the rule even in the best Negro neighborhoods.

Housing conditions affect health. It has been estimated that 450,000 Negroes in the South are continuously sick, costing them $75,000,000 annually and entailing a loss in earnings of $45,000,000. It is further estimated that 600,000 Negroes of present population will die of tuberculosis, of whom at least 150,000 could be saved.

SELECTED PLANTATION AREA, BOUNDARIES OF COTTON BELT, AND COUNTIES HAVING 50 PER CENT OR MORE OF NEGRO POPULATION: 1910



FIGHT FOR DECENCY

IN BOTH northern and southern cities the "red light" districts, both white and colored, often touch upon or are located within the segregated Negro neighborhoods. Without adequate police provision and with frequent political connivance, respectable homes of black folk often wage battles almost single-handed and alone for protection against these dangers.

The saloon has been driven from these neighborhoods, but "buffet flats"—a sort of high-class combination of gambling parlor, "blind tiger" and house of assignation—yet flourish in many cities.

RURAL CABINS

MANY Negro farm-owners still live in one-room cabins. Often those who possess the means do not realize the advantages of living in good, well-built houses.

The Negro plantation tenants and farm-hands must depend upon the landlord to emancipate them from the one-room cabin with the "lean-to" kitchen, without sanitation or privacy.

CONSTRUCTIVE FORCES: MODEL TENEMENTS

IN SEVERAL northern cities—notably New York, Philadelphia and Cincinnati—model tenements have been constructed by philanthropic citizens. Several large industrial corporations have built model houses and villages for Negro employees—notably in Birmingham, Ala., Maryville, Tenn., Baden, N. C., Middletown, Ohio, and at other places.

HOUSING CAMPAIGNS

BETTER housing campaigns have been promoted by Negro churches mainly in the rural districts of Virginia and Mississippi through joint organizations both local and state-wide.

LEGISLATION

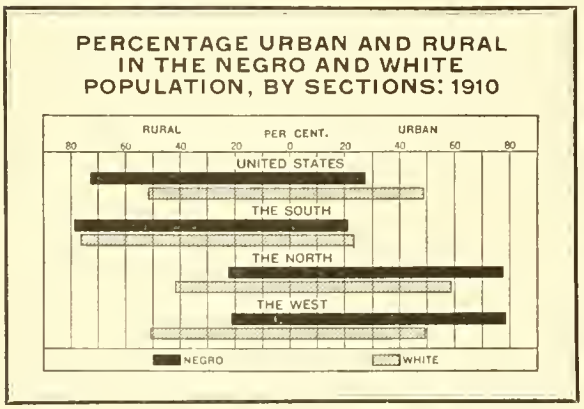
SEVERAL local and national agencies have done notable work investigating housing conditions and promoting philanthropic effort and legislation for better housing.

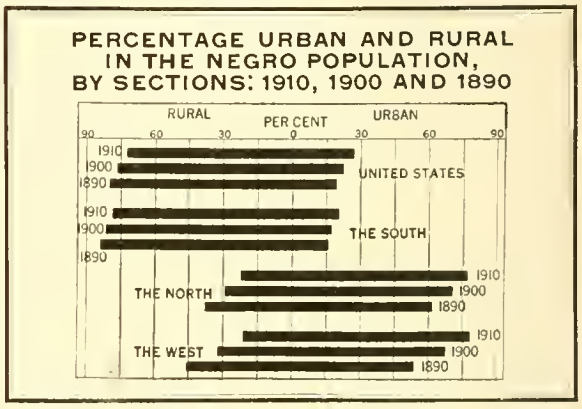
PROPOSED POLICIES AND PROGRAM

ADJUSTMENTS of race relations involve the cooperative action of the northern whites, the southern whites and the Negroes themselves.

The church might promote the building of model tenements in the cities; advocate that unsuitable dwellings be repaired or help make many houses already built suitable by repairing and remodeling; create a sentiment for better building laws and their enforcement; and lead the forces of law and order and morality to protect respectable Negro neighborhoods from vicious elements—Negro and white.

In the rural districts the churches might lead in cooperative efforts to bring the latest information about home building to the Negro farm owner and part owner, and foster "clean-up" and "home beautiful" campaigns, covering such items as the whitewashing and the painting of houses. White churches and landlords in rural districts might help greatly in improving housing conditions.



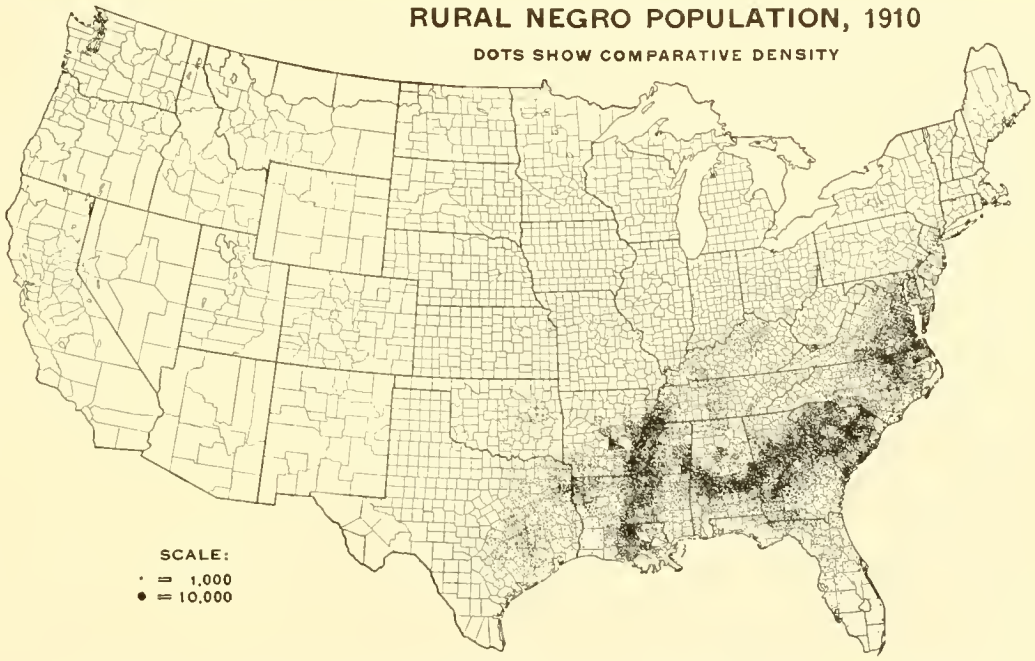


Health Conditions

HEALTH is the passport to race perpetuity; mortality points the finger toward health needs. Conservation of health increases both the individual and the social capacity for service in every form.

In the registration area the total number of deaths in 1913 was 820,204 for whites, and 67,266 for Negroes. The death-rate per 1,000 of the population of this area was 13.7 for whites, 21.9 for Negroes, largely due to community conditions.

Certain preventable diseases—typhoid fever, pulmonary tuberculosis, pneumonia, Bright's disease, diarrhoea, organic heart disease and enteritis—show a decided excess of deaths among Negroes, due to gross lack of healthful facilities.



State	Number	State	Number	State	Number	State	Number
Georgia	952,161	Oklahoma	100,630	California	3,246	Nevada	412
Mississippi	914,130	Missouri	52,990	Massachusetts	2,812	South Dakota	405
Alabama	751,679	West Virginia	48,793	Colorado	2,094	Montana	379
South Carolina	734,141	Pennsylvania	37,586	Washington	1,359	North Dakota	311
North Carolina	581,868	Ohio	29,170	Connecticut	1,216	Vermont	280
Louisiana	553,029	New Jersey	24,333	Wyoming	1,194	Oregon	228
Virginia	512,878	Illinois	23,511	Nebraska	1,068	Idaho	225
Texas	511,185	Delaware	20,024	New Mexico	833	N. Hampshire	208
Arkansas	383,744	Kansas	17,834	Wisconsin	759	Utah	185
Tennessee	322,582	New York	16,705	Arizona	699		
Florida	220,083	Indiana	11,895	Minnesota	566	United States	7,138,534
Kentucky	155,025	Iowa	5,187	Rhode Island	474		
Maryland	133,020	Michigan	4,959	Maine	439		

HOSPITALS AND PHYSICIANS

IN 1910 there were about 3,887 Negro physicians, surgeons and dentists and 2,433 trained nurses. There were less than ten fairly well-equipped hospitals, two of which were outside the South; and about ninety other private hospitals having poor plants, inadequate equipment and uncertain support.

Negro physicians are usually excluded from public hospitals and one state medical board in recent years practically excludes them from that state.

HEALTH EDUCATION

EDUCATIONAL propaganda on the causes and prevention of tuberculosis, typhoid, hook-worm, social diseases and other maladies have been promoted by private agencies and public authorities. Especially during the past five years the United States Public Health Service and the state, county and city boards of health have made efforts to educate Negroes along these lines.

Annual "clean-up" campaigns have been conducted in city and country, North and South, by a number of cooperating organizations.

HOMES FOR AGED AND CHILDREN

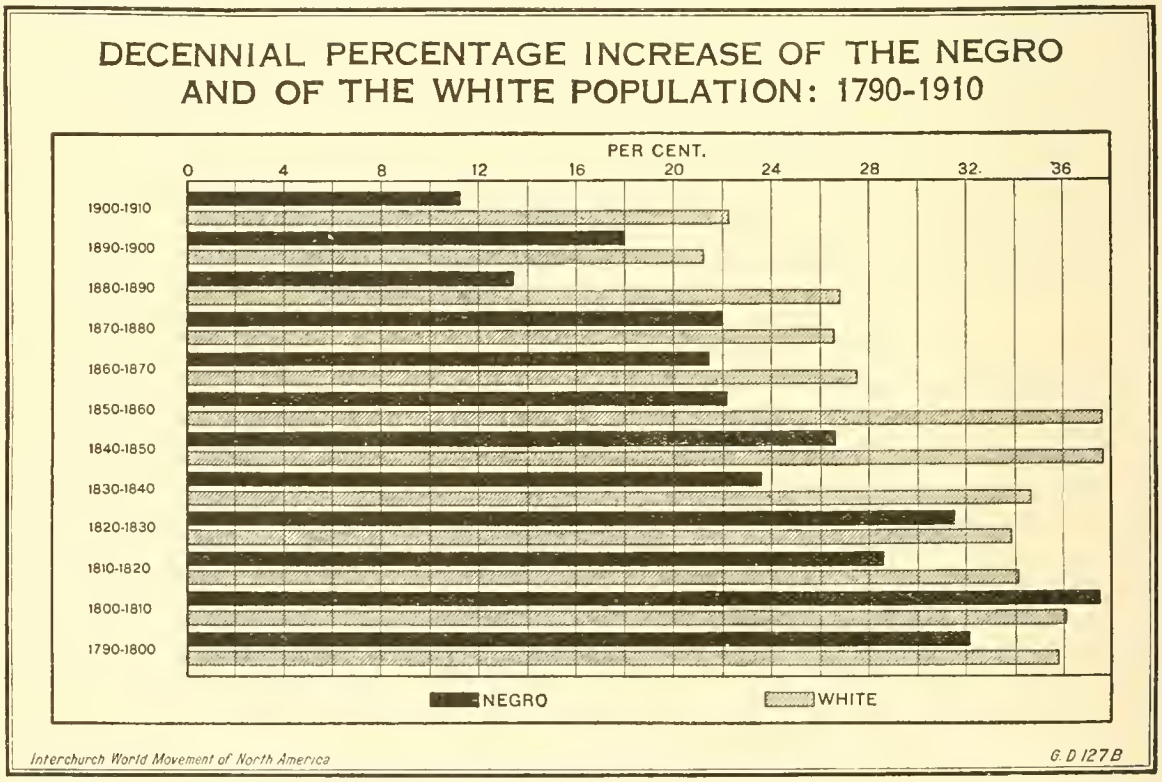
THERE is no adequate information at the present time about the few orphans' homes for Negro children and homes for Negro aged.

The Interchurch World Movement survey is now locating and studying these institutions and these needs, especially of child life.

PROPOSED POLICIES AND PROGRAM

TO MEET these needs there should be provided in the next ten years 3,000 additional physicians and surgeons and 500 dentists (see under Education, page 96); fifteen well-equipped hospitals and homes geographically distributed and health institutes in 25,000 Sunday schools, together with regular health campaigns in every church.

The churches might cooperate more fully with public hospitals, boards of health and physicians and with private health agencies.



Recreation Situation

THERE are relatively few moving-picture theatres in Negro neighborhoods. A number of these use questionable pictures, often interspersed with vulgar vaudeville.

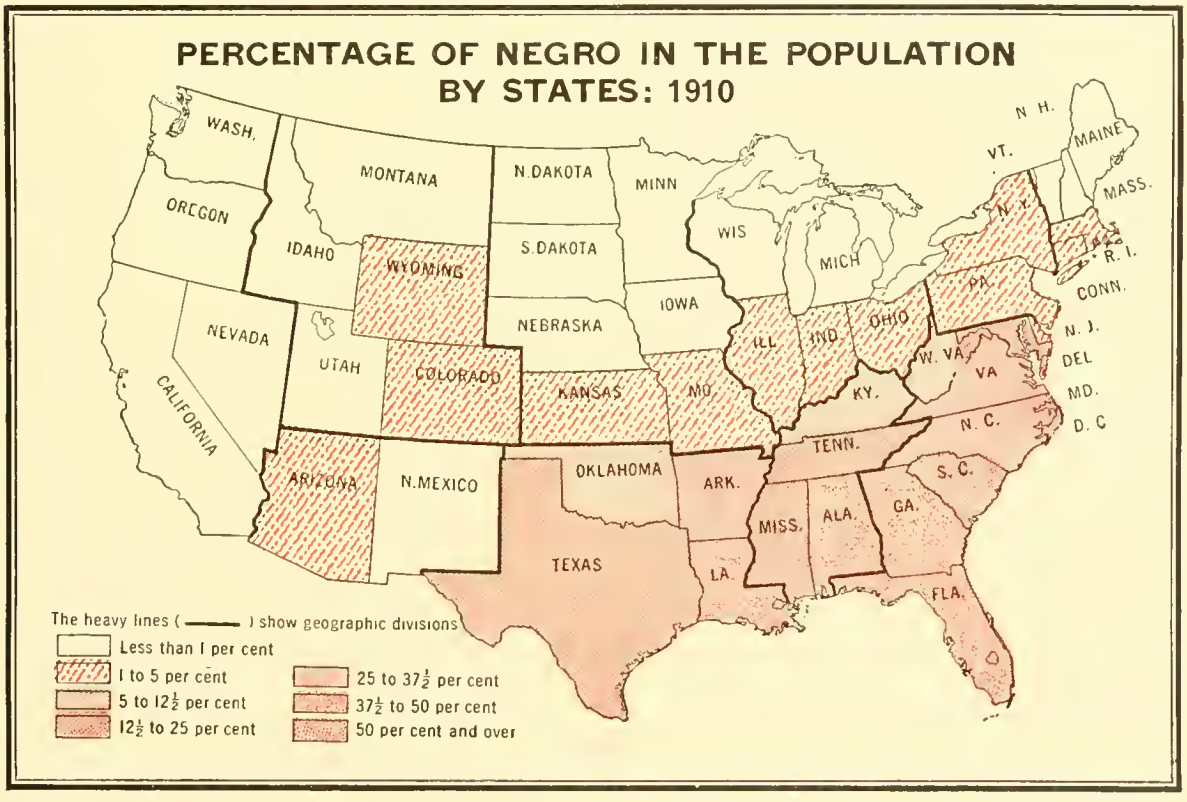
Pool-rooms run for gain and without proper supervision are simply breeding-places for gamblers. Here unwary youth with their natural craving for pleasure meet designing exploiters seeking victims.

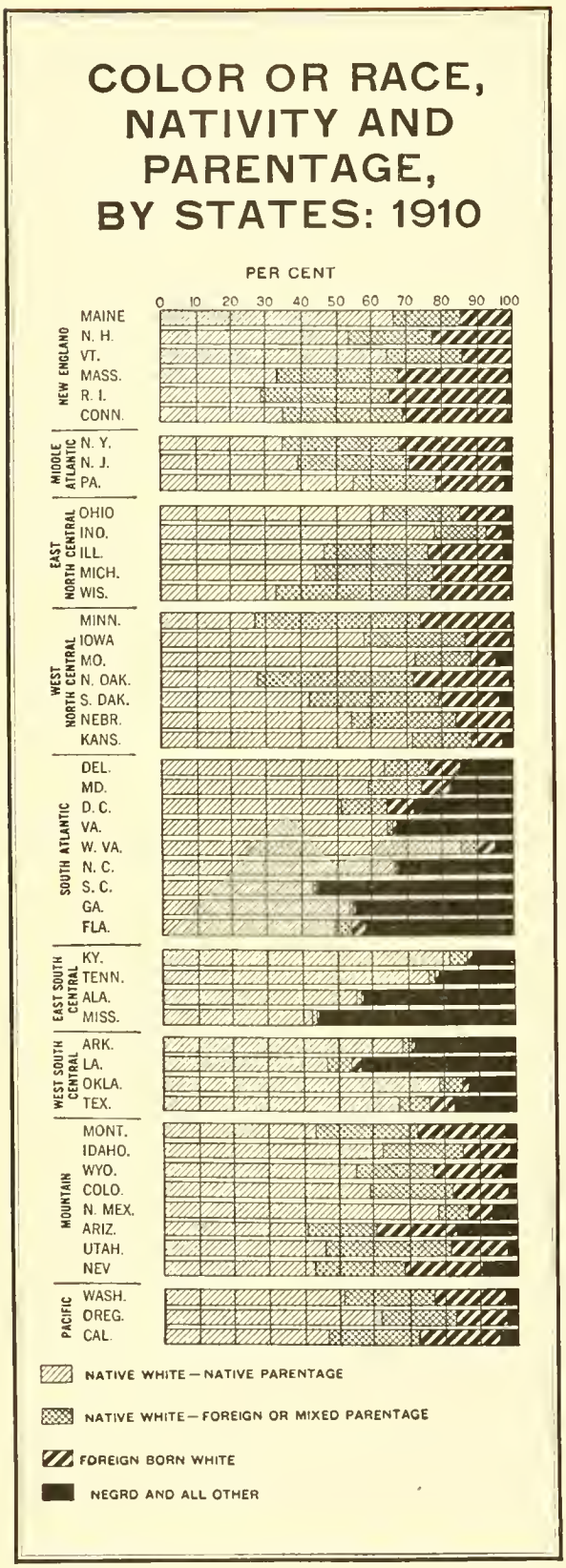
Dance halls in many cities, frequently conducted under commercial auspices, are places where all types of characters mingle. Often innocent youth plays without warning with tawdry vice and designing seducers.

The need of meeting-places for social intercourse and of places with equipment for indoor and outdoor games under trained supervision is universal.

The Negro's love of music and singing—an unusual power for religious and ethical culture—has been generally left without adequate organization and leadership.

National holidays, picnics, bazaars and festivals have been largely undirected.





CONSTRUCTIVE FORCES

THE effort of the churches to meet the recreational needs of the Negro people has been very limited. One church in Massachusetts, two in New York, one in Philadelphia and one in Louisville, Ky., are providing large facilities and leadership.

Twelve cities have Young Men's Christian Association buildings equipped for athletics and games. The Young Women's Christian Association has eight buildings equipped with gymnasia; seventeen city associations have buildings equipped for leisure activities and eighteen additional recreation centers.

During the World War several other national agencies opened and maintained recreation centers that demonstrated the great benefits which flow from proper supervision of recreation. A few cities of the South have provided public playgrounds which Negro children may enjoy.

PROPOSED POLICIES AND PROGRAM

EXPERIENCES of the World War in camps, towns and cities frequented by soldiers showed the power for good of recreational activities.

Cooperative organizations of the churches in 179 cities for picnics, festivals, fairs, celebrations and bazaars will bear moral and spiritual fruitage.

Negro folk-songs or "spirituals" are the natural basis for efforts to develop adequately the musical genius of the Negro. This will be a real service to the Negro and to musical art.

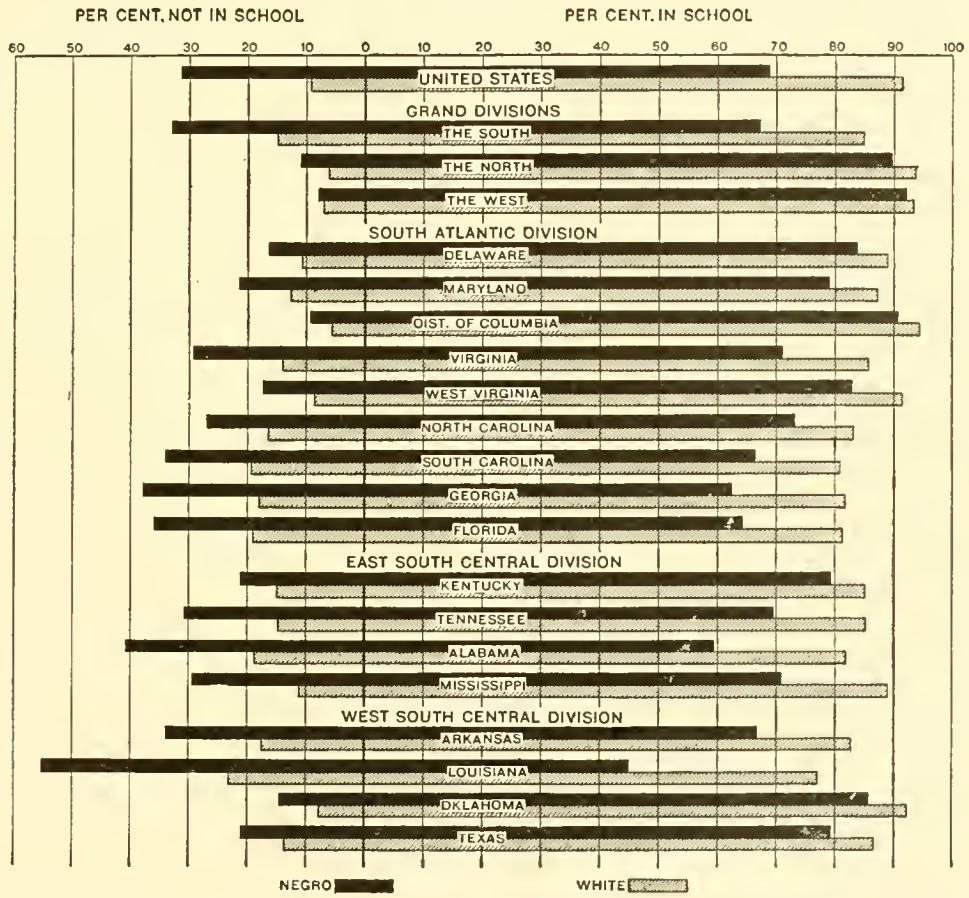
FORMER Ambassador Bryce once said that the American Negro in the first thirty years of his liberation made a greater advance than was ever made by the Anglo-Saxon race in a similar period of years.

Educational Conditions

THE inadequate provision for Negro education is well known. In the South, where nearly all schools for Negroes are located, they receive only about 18 per cent. of the total expenditure for education, although they constitute more than 30 per cent. of the population.

Large numbers of children and youth between the ages of six and twenty years are not in school. Buildings, equipment and the pay for teachers in elementary schools are sorely inadequate.

PERCENTAGE IN SCHOOL AND NOT IN SCHOOL OF THE NEGRO AND WHITE POPULATION 10 TO 14 YEARS OF AGE BY SECTIONS AND SOUTHERN STATES: 1910



In 1914, expenditures from private funds for Negro education were more than one-half of the total of all expenditures for Negro education, private or public.

Secondary education to meet the need for teachers in the elementary schools as well as secondary and higher training for those youths who should go into other professions are essential for Negro progress of all kinds.

Probably one-half or more of about 30,000 Negro school teachers and professors are unprepared for their task. They need preparation through work in normal school, college and university. There is need for county teacher-training schools of secondary school grade in probably 800 counties in sixteen southern states having one-eighth or more Negro population.. These schools should provide also adequate academic and agricultural courses of high school grade to meet all country-life needs.

The foundations of Negro education, both public and private, were laid by the church through home mission money and activity.

The denominations whose membership is white or largely white are now providing about four-fifths, and the colored denominations about one-fifth, of the support for the higher and secondary institutions for Negro youth.

The pay of Negro teachers in both denominational and independent higher and secondary schools is more inadequate than that in the white schools.

CONSTRUCTIVE FORCES: HIGHER INSTITUTIONS

THE most liberal enumeration of higher institutions shows that for over ten million Negro Americans there is not more than one institution which has the equipment, endowment, students and teaching force required by the recent standard "efficient" college adopted by the Association of American Colleges.

Lack of these higher institutions for Negro youth makes their opportunities for thorough college education very inadequate. Not more than thirty-six of the institutions can be reckoned either A1 in the second grade of standard colleges; or A2 as institutions doing both college and secondary work; or A3 as institutions offering some college subjects. Only two institutions offer full curricula in medicine, dentistry and pharmacy. Probably less than 2 per cent. of all the colored pupils of the United States is enrolled in college and professional schools.

Estimated total valuation of the property of all private secondary and higher institutions for Negroes is less than thirty million dollars, with a total annual income of a little more than three million dollars.

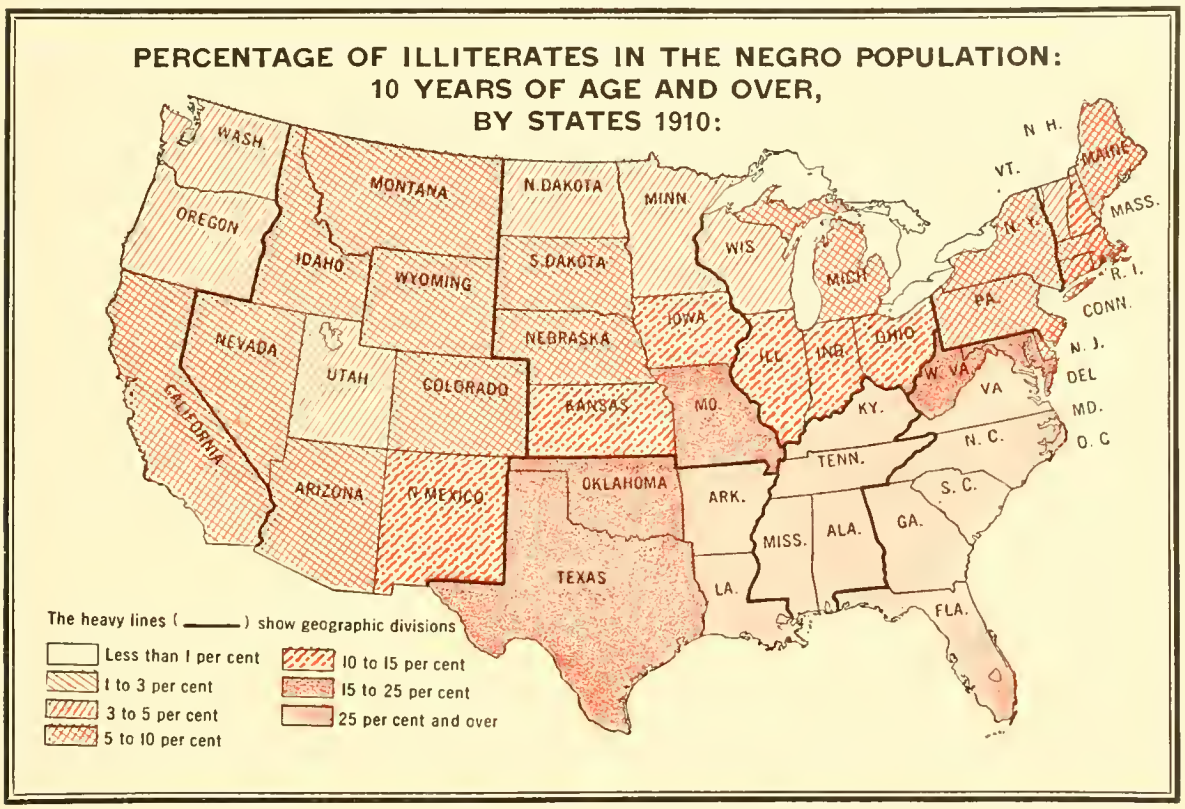
It is estimated that the higher and secondary institutions for whites in 1914 had endowment or productive funds, *excluding* manual training and industrial schools, of $413,943,427.

The productive funds of Negro institutions in 1915, *including* normal and industrial schools, was estimated at $7,850,000. Excluding industrial schools would reduce this amount about one-half. The white population is about *ten times* as large as the Negro, but has productive educational funds more than *fifty-three times* as large.

Existing institutions for the training of teachers are sorely inadequate to meet the demands. Only five states and three cities provide normal training schools for Negro teachers.

SECONDARY SCHOOLS

THERE are at present only 108 county training-schools for the 818 counties where Negroes made up one-eighth or more of the total population in 1910. Only a few of these are more than graded elementary schools. There are probably not more than seventy public high schools for Negroes in the towns and cities of the sixteen southern states. Only about forty-five of these offer four-year courses. The others range from three-year courses downward.



PROPOSED POLICIES AND PROGRAM

THREE great policies confront those who seek to strengthen and develop strategic institutions for higher education adequate to meet the need of the Negro: (1) To adjust and increase existing educational facilities for more than ten million Negro Americans; (2) To improve the administrative direction and the quality of the teaching of these institutions so as to put them on a par with the nation's best educational standards; (3) To bring higher institutions into closer cooperation with the elementary and secondary schools supported by public funds so as to stimulate the extension and improvement of these public schools through which alone all the people may receive instruction.

NEEDS TO BE MET

THE chief needs are: (1) To provide elementary school teachers; (2) To establish educational facilities for those unable to attend college; (3) To provide preparatory training for those going to universities or higher institutions of learning.

The 179 cities which had 2,500 or more Negroes in 1910, each need a well equipped high school with adequate academic and vocational courses. Summer schools and training institutes further to prepare teachers of secondary and elementary schools are sorely needed.

Church funds must provide now at least 300 high-grade four-year high or secondary schools with adequate academic and vocational courses.

These can be developed from the substantial and important secondary schools which now exist under denominational boards or independent boards of trustees. At least 200 of these should be located in rural districts where they would provide academic and agricultural courses for the future leaders of these country communities.

The building of this secondary school system must be related to the existing elementary schools in the South and to the public school authorities who control these elementary schools and who should as rapidly as possible assume adequate support of secondary schools.

HIGHER INSTITUTIONS

FOR the professional leadership of more than 10,000,000 Negroes there should be provided real university and college facilities. This is essential in order to prepare teachers and administrators for colleges, secondary and vocational schools; doctors, ministers, lawyers, and other professional workers.

In 1910 there were about 29,727 Negro teachers, 34,962 Negro ministers, 3,409 physicians and surgeons, 478 dentists and 7,056 others in professional occupations.

Northern white universities will furnish some of these leaders but the immediate future calls for university facilities with medical, pharmaceutical, dental and religious departments for 8,000 students within the reach of the bulk of the Negro population in the South to furnish about 450 college teachers, about 350 medical men and about 1,200 ministers a year.

Junior and senior colleges should be provided to train teachers and supervisory officers for secondary schools and to provide preliminary training for doctors, ministers and the like.

The necessary facilities for training 800 such leaders per year for the next two years; 1,200 yearly during the following three years; and 4,000 to 5,000 each succeeding year are imperatively needed as a conservative minimum in order to increase the supply of about 60,000 professional people now at work and to replace poorly prepared leadership with one equipped for its difficult task.

To train these leaders there needs to be developed from existing institutions during the next ten years at least: (1) Three "university centers" with well equipped medical, religious and graduate schools; (2) Eleven institutions of standard college grade; (3) Twenty-one institutions of junior college grade.

The questions of content of curricula, the qualifications of teachers and the life of the institution are not within the province of this survey.

The selection and location of institutions for the development of these different grades of colleges must be determined by agreement among those charged with the administration of the schools and funds.

THE Negro faces serious problems when he migrates from his southern surroundings to a northern neighborhood. He enjoys larger liberty but pays an excessive rent, to raise which he must crowd his rooms with promiscuous lodgers, a danger to health and an impairment to family life.

Northern migration brings problems for both the Negro and his white neighbors, but the odds are against the Negro. Keener competition, racial animosity and unfair discrimination are in the scale against him.

Only the Christian ideal of brotherhood can solve these problems for both races.

Religious Life

FIVE out of every eleven Negroes in the United States are church members. In 1916, according to the best information, Negro church organizations had 37,773 church edifices and 3,618 parsonages. The total valuation was estimated at more than $73,681,668, with an indebtedness of $6,175,599.

The usual type of building and equipment of the average Negro country church consists of an unpainted frame structure with rough benches, a platform and pulpit for the preacher. Preaching services are held about once or twice a month.

The Sunday school in the rural Negro church usually is a summertime activity in no way adequate in program, methods, supervision or leadership for the religious education of the people.

The minister is usually non-resident, often living and working at some other occupation in a nearby city. He usually comes to the community on Saturday night or Sunday morning and leaves at the close of his Sunday labors. He is generally not equipped with adequate knowledge of the Bible, of church history, of the duties and requirements of pastor or priest. His activity is usually confined to preaching with homely, natural eloquence and emotional fervor. Here and there men of character and training have been going into rural work as resident ministers. The effect of their work has demonstrated the need of home mission work for the Negro rural community.

The financial resources of the Negro country church cannot now support a resident minister of this type.

Here is a call for home mission boards to send trained men to these neglected people.

Well educated ministers trained in psychological, sociological and ethical studies, in addition to a knowledge of the Scriptures and of religion, are needed.

Negro newcomers and older residents in cities require the best trained minds to guide them in ethics and religion. The people love their churches and are enthusiastic and responsive; but the churches need a complete program in order best to serve the people.

There is need of trained Negro laymen to assist in business and financial matters connected with a large growing church in order to lighten the burden devolving upon the overtaxed minister.

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CONSTRUCTIVE FORCES: THE CHURCHES

THERE are two general groupings of Negro churches: (1) The distinctly Negro denominations, these consisting exclusively of Negro churches; (2) Negro churches in denominations having both white and Negro members.

Increase of Negro Church Members

Denominations Exclusively Negro	1906 U. S. Census	1916 U. S. Census
Baptist bodies	2,311,172	2,967,085
Methodist bodies	869,710	1,077,324
Other bodies	24,165	38,869
Total	3,205,047	4,083,278

Negro Members in Denominations Having Mixed Membership	1906 U. S. Census	1916 Church Year-books
Baptist bodies	43,617	53,842
Methodist bodies	312,421	323,713
Presbyterian bodies	29,040	33,386
Protestant Episcopal	19,098	23,775
Congregational	11,960	13,209
Christian Church	.....	10,120
Disciples of Christ	.....	11,863
Other bodies	23,409	10,863
Total	439,545	480,771
Total from above	3,205,047	4,083,278
Grand Total	3,644,592	4,564,049

The distinctly Negro denominations held 86.8 per cent. of the Negro communicants in 1890 and 87 per cent. in 1906.

THE religious nature of the Negro invites the serious attention of all progressive Christian forces.

THE MINISTRY

IN DISTINCTLY Negro denominations there were 31,624 ministers according to the 1906 census and 34,962 in 1918 according to the Year Book of the Churches. Ministers were not reported separately for denominations having both white and Negro members.

Due allowance should be made in the above figures because of inaccurate returns.

THE CHRISTIAN ASSOCIATIONS

THE Young Men's Christian Association has forty-five city associations of colored men; ten of them in southern and border cities; fifteen additional industrial associations connected with industrial plants; seven international secretaries; one hundred local secretaries; 20,000 members and twelve standard-type buildings costing nearly $2,000,000.

The Young Women's Christian Association has forty-nine associations and four affiliated clubs of colored women; twelve national and eighty-five local workers, and 23,683 members.

PROPOSED POLICIES AND PROGRAM

AMICABLE adjustment of race relations on the basis of justice, peace and goodwill is an acid test for the Christian church. To this end the church must offer a full measure of practical service inspired by the principles and ideals of Jesus Christ.

RELIGIOUS WORSHIP

THE highest expression of both individual and group-life of Negroes is through their churches. Their churches are their very life-blood and through them Negroes have found their truest outlet for self expression. Whatever will help develop their churches and church life will help toward racial self-realization.

There should be provided an adequate number of new church buildings in congested city centers equipped for worship, for religious instruction, and for community service; remodeled and improved church buildings in city and country; model parsonages as demonstrations of what homes should be.

RELIGIOUS EDUCATION

THE imperative demand for educated ministers and other educated leaders requires twelve schools of religion strategically located in connection with the universities and colleges planned above (Educational, page 98). In addition there are needed: (1) Ten Bible schools with practical courses in the English Bible built upon a high school education or its equivalent; (2) Forty summer institutes strategically distributed throughout the United States on a cooperative denominational basis and furnishing to men now in the ministry instruction in the English Bible, ethics and practical psychological, sociological and economic subjects; (3) Eighty rural conferences of three to six days' duration at suitable seasons throughout the sixteen southern states having Negro populations; (4) Similar conferences in every important city center; (5) A system of graded Sunday schools with state, district and county supervision and teacher training courses in secondary and higher institutions and in churches.

COMMUNITY SERVICE

CHURCHES in various communities, rural and urban will be able to carry out parts of the programs outlined in preceding sections. In addition, through the churches there may be: (1) A continuous study of the community and all its needs; (2) Development of community centers with adequate programs, trained workers and competent supervision to meet the employment, housing, recreation and other needs as discovered; (3) Conscientious attention to Negro child life. The Master named the child as the type of the kingdom of heaven. The church has fostered the protection of child life, the reduction of child labor and the nurture of child nature.

The neglect and exploitation of the mental, moral, physical and spiritual powers of the Negro child in Christian America is a heart-rending confession. The churches, white and Negro, may gather the facts and lead the conscience of the nation to face them. An awakenened national conscience will demand justice.

Law and Order

ONE of the greatest menaces to American life is lawlessness as expressed in riots, mobs and lynching. This has borne most heavily upon the Negro population because it has been least protected and respected. During the past thirty years 691 white men, 11 white women; 2,472 colored men and 50 colored women, have been lynched without trial. Nearly three-fourths of the Negro men and about 90 per cent. of the white men were not even charged with any crimes against women.

Not only are law, order and government challenged by such lawlessness, but the very principles of human brotherhood which the church sponsors are flouted. It is especially the duty of the church to work not only for the protection of all women and all homes but to champion the crusade against all crime and all lawbreakers—individuals, crowds or mobs.

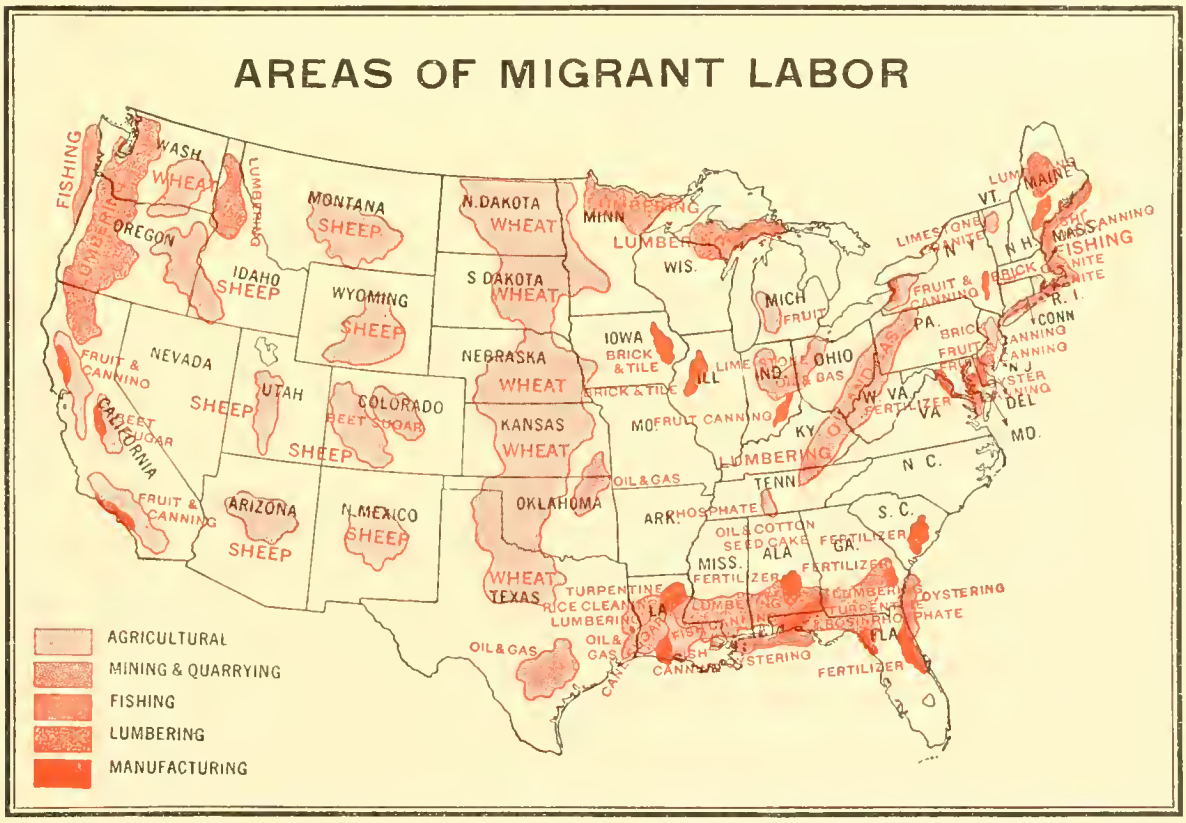
MIGRANT GROUPS

ONE hundred and seventy thousand more men are employed in the manufacturing industries of New York State in January than in October; 140,000 more persons are engaged in canning and preserving fruits and vegetables in September than in February. Kansas alone asks for 120,000 migratory workers annually in the wheat fields. Thus run the records of the most recent federal and state reports.

The truth is that much of the work of the world is seasonal. As a result of these seasonal fluctuations, an army of a million and a half migrant laborers constantly on the move is necessary to save our industries from disaster.

These casual workers go tramping over fixed paths toward goals of tremendous national and world importance. They have no permanent place in society and receive only the most trivial and fleeting recognition for their important work.

The accompanying map shows the national nature of the migrant problem.



HARVEST HANDS

THE migrant follows definite paths across the country. The cycle in the middle West begins when the first recruits come to the wheat harvest of northern Texas from the southern oil and lumber camps and more especially from the southern farms where a lack of midsummer staple crops permits an incursion into these harvest fields before fall work begins.

Wheat is a great staple product in the United States throughout all the territory north of Texas, Tennessee and North Carolina and in the Pacific Coast states. Over most of this area it is raised on rather small fields and as a single feature of a diversified system of agriculture. The grain belt, on the other hand, where nearly three-fifths of the total supply is produced, is a great empire stretching from

Wheat Acreage for 1918

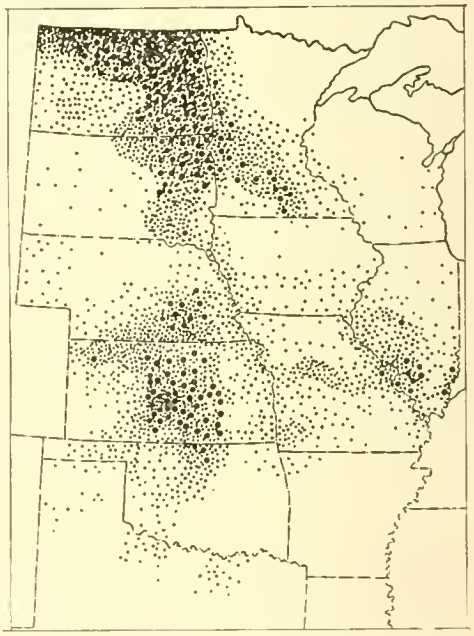
State	*Acreage*
Missouri	3,092,000
Minnesota	3,799,000
Texas	892,000
Oklahoma	2,611,000
Kansas	7,248,000
Nebraska	3,828,000
South Dakota	3,765,000
North Dakota	7,770,000
Total	33,005,000

northern Texas to Canada. Here wheat is the chief product. Over much of this area it tends to exclude all other money crops.

The harvest migration, which begins in Texas, moves slowly northward, reinforced continually by "labor vacationists"—factory operatives—who come to work in these harvest fields as some men go on a "loafing vacation." Finally, when the wheat harvest of Kansas is ripe, this entire army, reinforced by every available recruit, attacks one of the country's biggest jobs, gathering one-fourth of the nation's wheat.

After the wheat harvest, the demand for migratory workers is greatly decreased. A small number of the workers stay for the threshing in areas where the crops have been harvested. Those who follow through the harvesting operations as they move northward have to compete with new labor forces from the farms of the Northwest and Northeast and from the lumberjacks and mine workers of northern Wisconsin, Minnesota and Michigan. Some of the more persistent migrant workers, however, follow the harvest operations far into Canada.

THE "BIG" GRAIN BELT



	WHEAT ACREAGE 1909	AV. REQUIREMENT OF MIG. HARVESTERS
TEXAS	326,176	5,000
OKLAHOMA	1,169,420	15,000
KANSAS	5,973 785	60-80 000
MISSOURI	2,017 128	
NEBRASKA	2,662,918	10-15,000
SO DAKOTA	3,217 255	15-20,000
NO. DAKOTA	8,188,782	25-30,000
MINNESOTA	3,276,911	

ECONOMIC CONSIDERATIONS

THE outstanding economic facts and conditions about harvesters are:

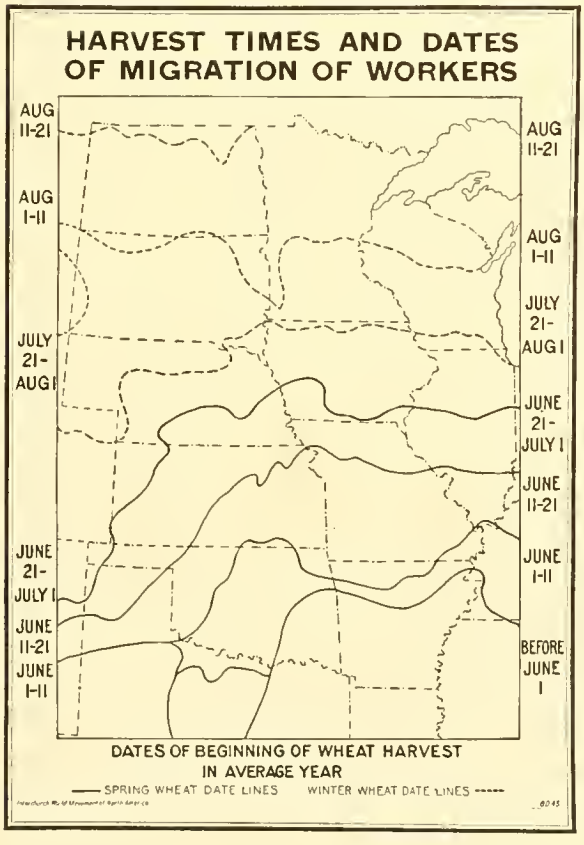
1. The number of men engaged is very large. It is conservatively estimated that in an average year no less than a quarter of a million transient laborers may be used in the grain harvest. This figure does not include the tens of thousands of local laborers who share many of

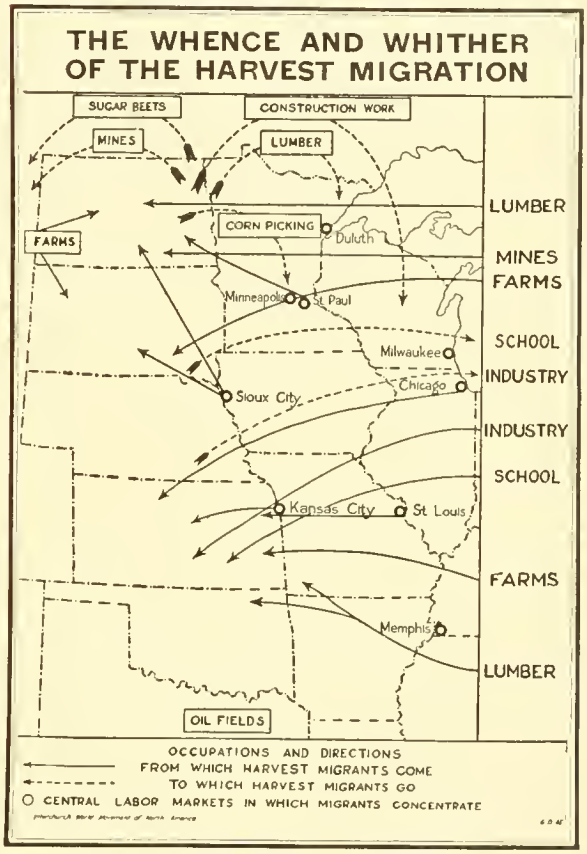
the experiences of the migrants, though only a short distance from home.

2. The uncertainties of season are great. The number of migrants needed in any grain state or in the grain belt as a whole will naturally vary from year to year with crop conditions.

3. The time at which the wheat harvest will begin in a given region is very indefinite. The accompanying chart shows the course of the harvest date lines as established by the Department of Agriculture over a series of years. Within the expected dates, however, there will occur all manner of local variations. Thus, the 1919 harvest found wheat cutting in Nebraska, South Dakota and North Dakota all at the same time. The weather plays similar tricks every year.

4. Local wages fluctuate very greatly. Because of the uncertainty of time and season, it is impossible adequately to regulate the flow of men into the harvest fields. As a result, certain areas may have three or four times the supply of labor needed, while an adjoining region may be practically without migrant hands. This fact, coupled with the prevalent labor agreement, which is full of uncertainties and opportunities for misunderstanding, causes great differences in wages to prevail throughout the grain belt.





5. It is the nature of harvest work that there should be much time lost from weather conditions, from waits between jobs and from time consumed in traveling. As the men in the harvest fields are paid by the hour, these delays are of great importance.

As the harvesters demobilize, one stream of men turns southwestward and seeks employment in mining and railroad construction or in agricultural work in the sugar-beet fields and fruit areas, even going as far as the Pacific Coast.

A larger number work their way south, turning to mining and lumbering or continuing agricultural work as corn pickers.

Thus they move on from one field of labor to another—a restless, roving group of workers.

EASTERN MIGRATIONS

THE Atlantic Coast states have a smaller agricultural migration than the middle West. The work in this region is almost entirely fruit-picking and truck-farming. There is an annual movement between the Bahama Islands and Florida, and a regular influx of mountaineers into the fruit harvest belt of the Blue Ridge mountains; also an appreciable but diminishing movement of Virginia Negroes into the farms of Pennsylvania, New Jersey and the truck-farms of Long Island and Connecticut, where they contribute their labor to the big task of feeding our cities' thousands.

The main migrations in the East, however, take place as a series of movements within states which have a common type of agriculture. The New Jersey and Hudson valley regions, the cannery and truck crops of New York, the fruit areas bordering on lakes Ontario and Erie all use a large number of seasonal workers. Here the succession of crops affords intermittent work over a period of four months. A small number of the casual laborers in these areas are men who start work in Florida and move northward with the crops. The majority, however, come from the large cities, particularly Baltimore and Philadelphia.

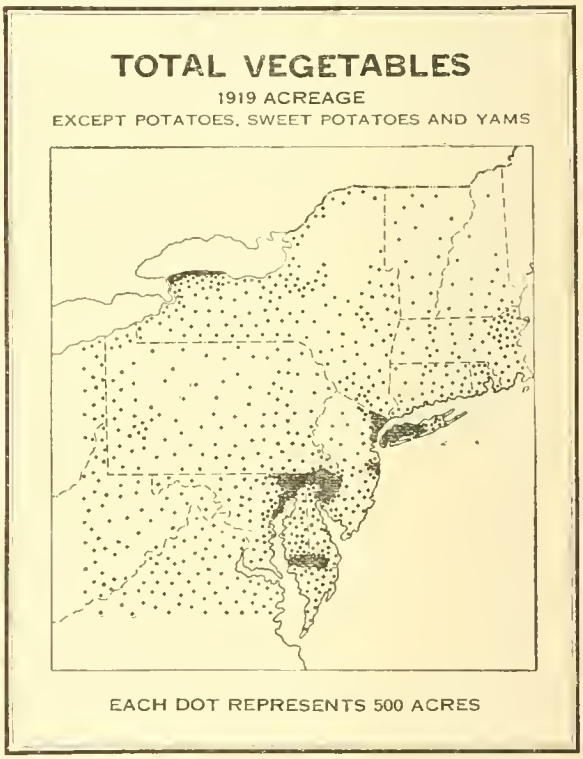
CANNERY WORKERS

IN THE fruit and vegetable cannery industry the problem is more one of concentration than of geographical distribution. In the eastern states the chief crops involved are beans, peas, corn, tomatoes, cantaloupes, watermelons, apples, peaches, grapes, strawberries and bush fruits. These crops are raised very widely throughout the country, but their chief concentration occurs along either side of Chesapeake bay, the southern two-thirds of Delaware, the southern half of New Jersey, three or four counties in the Hudson river valley and the New York counties bordering on lakes Erie and Ontario.

It is very difficult to estimate the number of migrant workers required in this region. Careful inquiries from growers and agricultural agents in typical counties, together with the estimates ventured by the colleges and the Department of Labor warrant a series of guesses as follows:

New York	14,000
New Jersey	3,500
Maryland	3,600
Delaware	2,350

This means that more than 22,000 migrants are required to harvest the fruit and cannery crops of the eastern states. These estimates are for years of average crop yield, but, as in wheat fields, there are great fluctuations in the demand from year to year. In 1919, for example, the short tomato crop in Maryland and the small apple crop in New York greatly reduced the average demand for imported transient labor.



SANITATION AND HOUSING

THE characteristic problem which the working conditions of the cannery group adds to the problems of work and pay found in the harvesting group is the very acute problem of

housing, sanitation and morals. The housing of agricultural labor under any circumstances and the moral effect of its working conditions upon itself and upon the farm families and communities with which it is in contact are very urgent problems. When the ordinary hired man goes to the average farm, singly or in groups of two or three, he simply shares the fortunes of the farmer's family. If the number of workers is too large to share the farmer's home, the owner must devise some form of temporary housing to care for these migrants. Thus labor camps come into existence. In New York State alone about five hundred fruit and vegetable pickers' camps are required.

The majority of these fruit pickers' camps consists of existing outbuildings temporarily devoted to human habitation. Conditions in such quarters vary greatly. A large fruit grower frequently has a well-built bunk house near his residence, the second story of which will house two or three men per room, the first floor being used for a dining room and kitchen. Where immigrant family labor is used, one may find a long two-story tenement in the midst of an orchard housing an indeterminate number of families. There is no logical separation of living quarters; no provision for individual privacy or domestic economy. Another frequent type is the long one-story bunkhouse, a shack in which every room opens directly out-of-doors. Worst of all, a number of families may be housed in a barn loft without any partitions whatever.

Men, women and children, young people and adults, the married and the unmarried alike, are compelled to live in this promiscuous way.

MIGRANTS IN THE WEST

IN CALIFORNIA the agricultural situation concerns a group of highly specialized local industries requiring an enormous amount of hand labor. The situation has been acute and the problem has been especially complicated by the influx of orientals on the Pacific Coast. Racial animosities are keen. Both white and yellow men are employed in these occupations and situations have arisen which are in some cases international in their significance.

The Rocky mountains region shows perhaps the most romantic example of seasonal labor in the small number of highly expert sheep shearers who follow their calling up and down the backbone of two continents. By adding South America to their territory they can find almost continuous work covering the entire year.

These men show the international nature of labor migrations. Special cooperation during the war allowed seasonal workers to be interchanged between the United States, Mexico and Canada by a modification of immigration regulations.

LUMBERMEN

THE largest single group of migrant workers is found in the logging camp regions of America. These men are not generally looked upon as migrants, but from a broad point of view they must be considered in this class. As the President's Mediation Commission puts it:

> Partly the rough pioneer character of the industry, but largely the failure to create a healthy social environment, has resulted in the migratory, drifting character of workers. Ninety per cent. of those in the camps are described by one of the wisest students of the problem, not too inaccurately, as "homeless, voteless and jobless." The fact is that about 90 per cent. of them are unmarried. Their work is most intermittent, the annual labor turnover reaching the extraordinary figure of over 600 per cent. There has been a failure to make communities of these camps. It is not to be wondered, then, that in too many of these workers the instinct of workmanship is impaired. They are, or rather, have been made, disintegrating forces in society.

LOCATION OF THE CAMPS

LUMBER operations are conducted in every state in the union. There are five areas, however, where the lumbering industry is of prime importance: the State of Maine, the Great Lakes region, the Gulf region, the Appalachian mountains and the Pacific Northwest.

From the point of view of the church the Pacific Northwest is far the most important district. In other regions the industry is noticeably on the decline. It is estimated that 85 per cent. of the standing lumber in the South will be cut within eight years.

In the seven states of Washington, Oregon,

California, Idaho, Montana, New Mexico and Arizona there are more than six hundred incorporated logging companies. Some companies have ten "sides" or camps; some only one. The number of men in a camp varies from fifty to one thousand. But averaging three sides to each company and sixty men to a side, it is conservatively estimated that there are 109,000 men engaged in the logging industry in the Pacific Northwest alone.

This does not take into consideration 1,700 odd mills and innumerable shingle mills located in the same region which employ over 120,000 men.

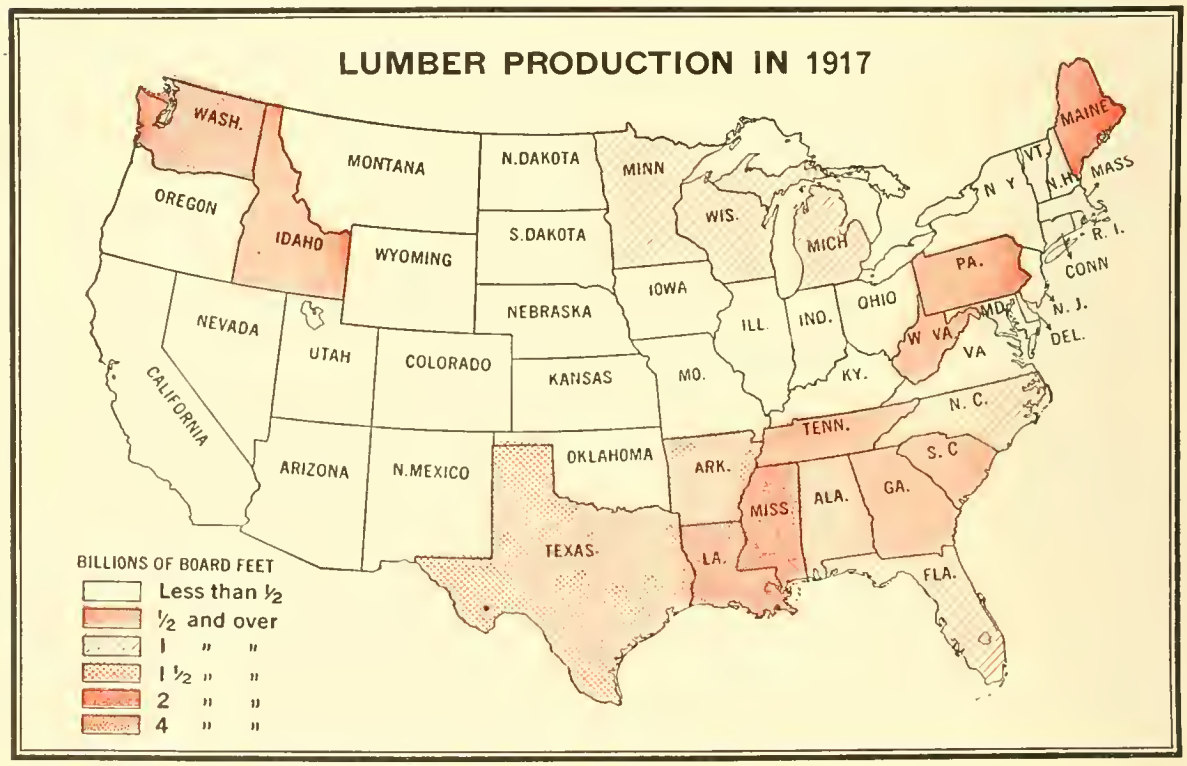
LOGGERS

THE logging camps furnish a highly specialized problem. While related to more normal communities in the larger mill centers and in the growing agricultural areas which follow the cutting of the forests, the logging camps are isolated communities, consisting largely of men hidden away in the edge of the forests and moving forward into them at the rate of about three miles a year. These camps also afford a specialized problem from the fact that they are centers of an extremely radical social sentiment and propaganda. Loggers are almost overwhelmingly radical and strongly I. W. W. in convictions. The men are indoctrinated with the ideas of the "revolution." They look upon the ministers as parasites. They hold that the churches are capitalistic and that there will be no church in the "revolution." They are uncompromising in their hostility to the present ownership and operation of the lumber industry.

RADICALISM IN THE WOODS

THE present radical strife in the lumber industry has its roots far back. It is partly a matter of an uncompromising hostility which nothing but taking over the industry will satisfy. It is as savage in its attack on craft unionism and the American Federation of Labor as upon the companies and capitalistic management. But it could never have gained such influence except for grave abuses.

Before the war the relations between the men and the companies were acutely strained. The companies were ruling turbulent men with



an iron hand. The industry was on a ten-hour basis, too long a stretch of work in the woods. The bunk houses were often unfit for human habitation. Wages were unsatisfactory and there was too much black-listing and locking out in addition to seasons of unemployment. The men were not allowed the slightest right to organize. The policy of the companies was to employ unmarried men and to encourage a migratory body of labor. Unfortunate abuses by employment agencies aggravated the situation before the state took over the agencies. The worst of these abuses have now been corrected, and except for the ban on organization there is little about which labor has to complain. The men are led to believe by I. W. W. propaganda that grave wrongs are connected with the holding of big areas of forest land. They resent the fact that land which costs below $10 an acre is cut off from settlement and then held for settlers at $30 an acre. They have grown so bitter that it is impossible for them to be just. Their experience with the courts, lawmakers and police authorities often tends to make them lose confidence in orderly procedure and to turn to syndicalism and sabotage.

THE WAR AND THE MIGRANT

ALL studies based upon migratory labor as it existed before the war are now entirely unsatisfactory and are so accounted by the most competent authorities. The last three or four years have marked the elevation of the entire migratory class and the practical elimination of the hobo. This is realized by all who understand the problem, but it is none the less a stupendous surprise to them. What had seemed permanent and inevitable has proved subject to change under new conditions.

Investigation shows that something very radical has happened in all of the chief haunts of the migratory worker. In Kansas City, Sioux City, Chicago and Minneapolis the same story is heard: the migratory worker does not do the things he used to do, does not live as he used to live, does not make the same demands upon agencies which tried to help him.

What has happened is symbolized by the passing of the "Bowery Bread Line" in New York City. In the well equipped "Helping Hand" building in Kansas City, most of the dormitories which used to be crowded with homeless men are now closed; many of the cheap lodging houses formerly inhabited by wandering men are abandoned.

In the Salvation Army industrial homes, in city after city, will be found only relatively few men. Most of these are old and physically decrepit. The demand for free meals and lodging for the migrant class has practically ceased. A typical statement of the case from a local standpoint is found in the 1918 report of the Lincoln (Neb.) Welfare Society:

> In Lincoln, the non-resident single men applying for aid to the society in 1915 were 1,756; in 1917, 437; and in 1918, 136.

This cannot mean that there has been any reduction in the demand for seasonal labor; but the jobs have been so numerous and close together that the whole begging and stealing element in the migratory class has disappeared together with many of the institutions and activities which its presence necessitated.

IMPROVED ECONOMIC CONDITIONS

THESE facts seem to reveal the fundamental economic character of the problem. Four or five years of steady work at good wages has elevated the migrant class. Coincident with this has come the development of social agencies and reforms, such as the employment service, housing and sanitary improvements and prohibition that have helped this upward tendency. Probably the most potent factor of all has been the new motive for better living which has been furnished the migrant. Before the war he doubted, and often with reason, whether society had any decent place for him or any serious demand for his services. During the war he learned that every man was greatly needed. The peremptory "work or fight" order made him realize that he really counted in the world. Unquestionably the migrant showed a full measure of war patriotism. The breast of many a harvest hand was spangled with Liberty Loan and Red Cross buttons and a large number went into harvest work with the definite consciousness that they were serving their country in a time of need.

This has given the migrant not only a new individual motive but has put a new motive into the class as such, and a new capacity—call it class loyalty.

GROUP CONSCIOUSNESS

IT SEEMS probable that the American migrant has also discovered a new capacity for social organization. For many years the American Federation of Labor has attempted, with very small success to ally transient workers with organized labor. There was no cohesion in the group; its organization has fallen apart like grains of sand. The "Hotels de Gink" which were organized and managed by migrants in New York City, Seattle and elsewhere during the winter of 1914 were interesting and showed a certain limited capacity for practical organization. In Seattle one migratory group took contracts for clearing land and employed its own members in order to tide them over the period of unemployment.

It is through the Industrial Workers of the World, however, that migrants and unskilled laborers have shown the greatest ability, persistence and capacity for organization which this class has ever developed in America. In spite of the fact that the social doctrines professed by this organization are abhorrent to American ideals and inimical to our institutions, the successful way in which the I. W. W. is marshalling and holding the allegiance of a group which has until recently been below the level of organization is an important social phenomenon.

New group organization is the beginning of education in social action. What the I. W. W. can do, some other movement with better ideals can do and to better purpose.

THE NEW STATUS

THE migrant has reached a new and higher level of life as a result of the war. Plenty of work at good wages has enabled him to attain better standards of living. Institutional reforms have helped him to retain them. Government propaganda has given him a new sense of his social value. As a result, this group has developed class loyalty and a certain capacity for organization.

DANGER OF REACTION

THESE are real and striking gains but they may easily be lost if the process which helped to create them is reversed. There is a vast permanent demand for seasonal labor. Such labor at best yields a very narrow margin of profit. It is difficult—for many, impossible—to find continuous seasonal work. The experience through which the migrant must go creates a serious inclination in him to acquire the permanent habit of seasonal labor. Most labor experts expect a return to hobo conditions. It is most important, therefore, to inquire whether at least some of the gains of the immediate past cannot be kept. Is it necessary or inevitable for the migrant labor class to slump back into previous conditions?

Already there are signs which point to the fact that the migrant's war status is declining. With the end of the war federal emergency funds which had supported the employment service were no longer available and it had its 1919 work to do with greatly reduced forces and largely upon the basis of local support.

The Kenyon-Nolan bill was prepared to perpetuate the service in something like its war-time scope, but Congress adjourned with the measure still in committee. The result has been that outside of Washington, D. C., the federal employment offices have had to go out of existence. According to those best informed, this bill will never be passed.

The difficulties of supplying labor to meet a demand so fluctuating both as to time and numbers are obvious. Before the United States employment service was established the entire process of labor distribution was very inadequate and inaccurate. Labor was misdirected as often as directed. The result was delay, discouragement, ill-health, bitter feeling and, worst of all, the fixing of the habit of casual work in a large number of workers.

EXPLOITING THE MIGRANT

IF SOCIETY has reason to fear the migrant, he certainly has greater reason to fear society. As a transient, without the backing of a fixed home and community or of a well-knit organization, it is hard for him to protect him-

self. Every agency with which he has anything to do tends to exploit him. The farmer, the private employment agencies, the railroads, the local officials and police fall into an anti-social attitude toward him. The unscrupulous employer uses the seasonal worker as a strike-breaker but with no intention of incorporating him permanently in his industry. The ward politician buys his vote at election for partisan ends. Thus society deals with him. Besides, there are a hoard of purely parasitic forces which prey on him. Drinking, gambling and prostitution are the forms of amusement in the lodging-house districts which he is compelled to frequent. Prohibition and a general clean-up of the cities have greatly bettered living conditions, but a large proportion of seasonal laborers are relieved of their savings as soon as they reach the city. Besides, gamblers and hold-up men follow the harvest work systematically and prey upon these workers. Local news items in the press of the wheat belt have shown conclusively the presence of such criminals. These forces unite to pull down men already demoralized by the conditions under which they are compelled to live.

EXCLUSION FROM CITIZENSHIP

UNFORTUNATELY, society has made it almost impossible for the migrant to improve his condition through political means, since our existing voting laws practically disenfranchise him. As John Spargo has put it in the *World's Work:*

"We penalize the men who provide casual labor by excluding them from the privileges of citizenship. This we do indirectly, but effectively, by making the right to vote, in national as well as local elections, dependent upon residential qualifications which the migratory worker can rarely meet. A fixed residence for a definite period of time, personal appearance for registration on fixed dates in order to vote, forfeiture of the right to vote as a result of moving within certain periods of time, even in pursuit of employment—these are the devices which make our migratory workers a disenfranchised class, a proletariat of a peculiarly helpless kind. Many a hard-working, intelligent American, who, from choice or from necessity, is a migratory worker following his job, never has an opportunity to vote for state legislators, for governor, for congressman, or president. He is just as effectively excluded from the actual electorate as if he were a Chinese coolie, ignorant of our customs and our speech."

One of the most effective means of combatting radicalism among this group is to give these men the ballot, in fact as well as in theory. By excluding them from citizenship we deprive them of a patriotic interest in the State.

NATURE'S prodigality is necessarily seasonal. To harvest her diversified and scattered bounty requires an army of 1,500,000 migrant workers. This army is unorganized, unskilled, uncared for, and is at the mercy of the radical and the exploiter. Thus we have a moral problem of the first magnitude which the church must help to solve.

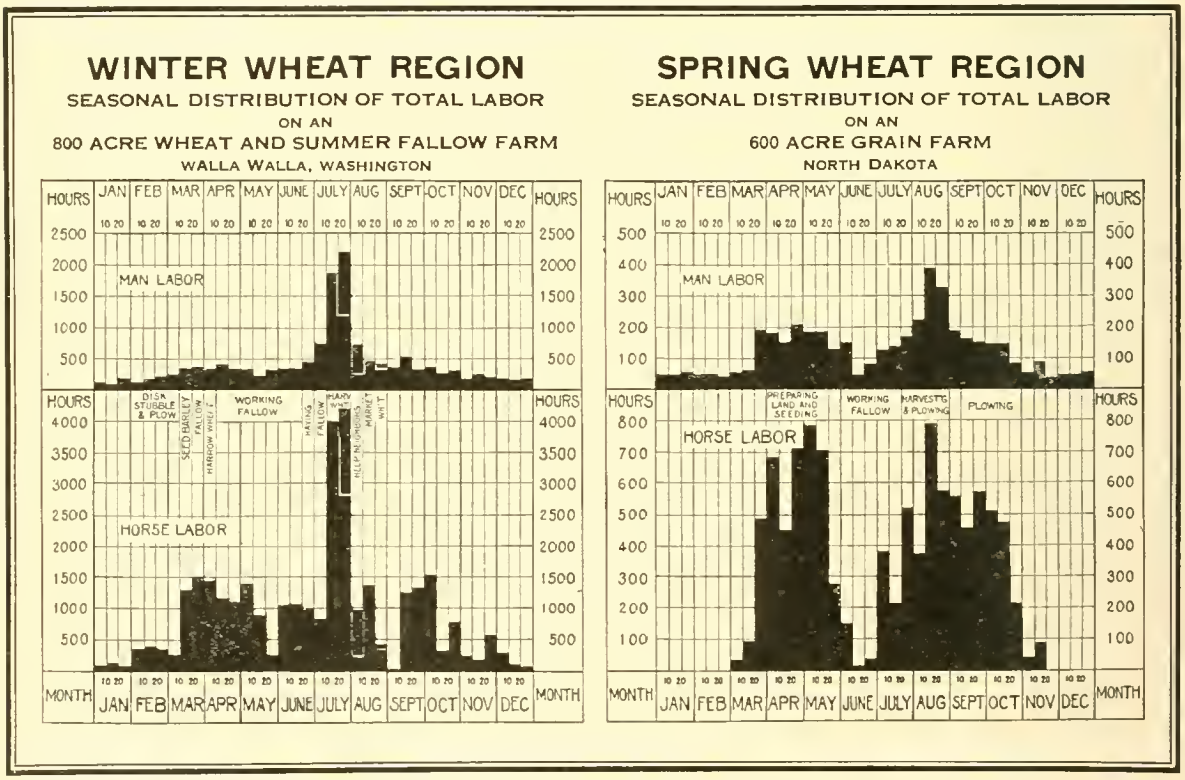
Home life must be substituted for hobo life. This means making men steady through steady employment. In order to accomplish this the employer and the worker must learn to shake hands rather than fists. We should substitute constructive Christianity for "red" radicalism on the one hand and rank reactionism on the other. The issue is Christ or chaos.

The Problems

MIGRANTS are the by-products of seasonal industries. These periodic fluctuations in industry are due to three main causes. In the first place, nature herself is to blame. Grain must be harvested when it is ripe—bricks have to be baked when the water does not freeze in the clay.

In the second place, there is the seasonal demand for goods. For example, straw hats could be manufactured twelve months in the year, but since they are worn only in warm weather we find more than twice as many people employed in this occupation in February than in July.

Finally, there is the problem of human nature. After a man becomes accustomed to temporary employment, he may refuse steady work, or any job at all for that matter; but usually he starts his life of vagrancy through necessity rather than choice.



These diagrams show the fluctuations in labor demand on single typical farms. Multiply these figures by the hundreds of thousands of farms in the United States and it is easy to understand why a quarter of a million migrants are needed annually in the grain belt alone.

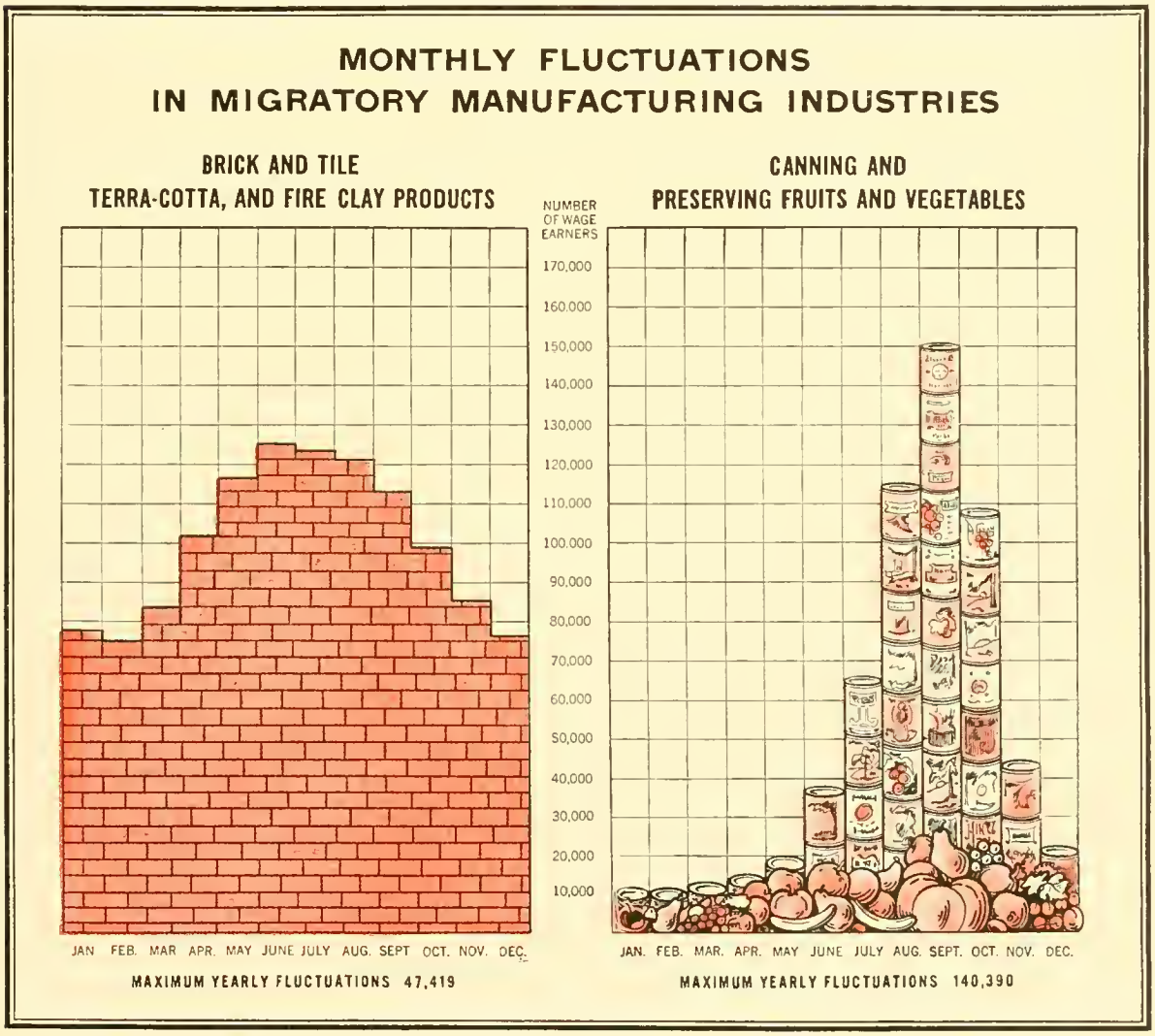
FEDERAL REPORT

THE Commission on Industrial Relations reporting on migrant labor in 1916 stated that there are several million migrant workers in the United States even in the best of times and that the number is increasing; that if all men wanted to work all the time, very large numbers would be idle part of the time on account of the inequality of seasonal demands; that migrant labor tends to produce a habit and a type of man unfavorable to steady employment; and that the habitual migrant is ruined economically and degraded morally.

The labor market, this report points out, is unorganized, the migrant movement is controlled largely by rumor, and the search for work is practically undirected.

Likewise the local control of the migrant situation is inadequate because seasonal labor is interstate and even international. It affects vast industries and often involves hundreds of thousands of workers at a time who travel over great distances. The problem, therefore, is of fundamental national importance, since our more basic industries depend on such labor.

We have already noted that living conditions of migrant labor are generally very bad; that labor camps are characteristically unsanitary and both physically and morally degrading, while city lodgings for migrants are no better.



The recommendation submitted by the Commission included the development of employment agencies on a national basis such as actually took place during the war; legislation providing for cheap railroad fares for workers traveling under the direction of the public employment service; establishment of workingmen's hotels in all large cities and suitable accommodations for transients of this class elsewhere; and, finally, the establishment of tramp colonies to retrain and reeducate such habitual vagrants as can be made safe for return to society, and to keep the permanently unfit from being a burden and menace to others by permanent segregation.

ECONOMIC PROPOSALS

AN INVESTIGATION by the Interchurch World Movement brought out the following points in the field of economic reorganization: The evils of migratory labor might be lessened by decreasing the demand for this type of worker. For example, in the grain harvest such a reduction might come through a further use of labor-saving machines; through crop diversification, which in the grain belt would require more men throughout the year and less extra help during the harvest; and through the introduction of local industries which might even up the seasonal labor in a given locality and reduce the necessity of importing short-time harvest hands.

But none of these possibilities promises any great reduction in the total demand for seasonal labor within the near future.

SEQUENTIAL EMPLOYMENT

THE immediate need, therefore, is to make the best of the present situation and devise the most profitable use of casual workers. There are a number of remedies which can be applied at once:

The establishment of national sequences of seasonal employment would enable workers to go from one job to another with the minimum of delay.

An organization of seasonal laborers would enable them to influence the conditions of their employment and best secure the advantages of collective bargaining.

VOCATIONAL GUIDANCE

INASMUCH as the harvest army includes a very large number of young men or others who are definitely seeking to improve their conditions, with fair hope of succeeding, it is highly important that vocational guidance be extended to the workers. About one-third of them report themselves as farmers and another third as laborers. On the agricultural side such guidance should hold before young men the opportunities for agricultural education and should present to all who are seeking a permanent place in agriculture the opportunity of securing a farm and working into farm ownership and stable citizenship.

CONTINUOUS EMPLOYMENT

RATHER than to suffer the burdens of inevitable winter unemployment to be visited on a large number of seasonal workers and of general unemployment in times of industrial depression, it is at least fair to question whether society would not be wiser to devise an artificial demand for labor at such times through the undertaking of such public works as the construction of national highways, the reclamation of agricultural lands or important civic improvements.

The risk of degradation through unemployment is certainly too heavy for the individual to carry alone. It might well be shared by society through some form of unemployment insurance.

LEGISLATIVE IMPROVEMENTS

LEGISLATIVE and administrative measures for the amelioration of the migrant ought to include the passage of a bill for legally establishing and perpetuating the federal employment service. This is essential if we are to avoid the chaotic conditions of pre-war days.

There should be general revision of vagrancy laws on the basis of present knowledge, so that the legal oppression of migrants might be mitigated. Further legislation ought to be enacted to protect migrant laborers from fraud and injustice, and to enable them to vote.

Finally, sanitary laws and building requirements should be modified in the light of our new knowledge.

Forces at Work

IN THIS entire field the religious forces are scattered and handicapped. From any statesman-like viewpoint it may be said to be an untouched field. The church has never attempted to deal adequately with the problem of labor migration. There have been certain notable exceptions. There are rescue missions which have been wonderfully successful in dealing with the men of this class, a striking example of which is the Union City Mission in Minneapolis. The club operated by this organization is conducted on as high a level as those run for soldiers during the war. The lodging and rooming accommodations are beyond reproach. Morgan Memorial in Boston is another model mission. This institution, under efficient direction, provides for all of the needs—physical, mental and moral—of the men of this class. Missions of this type, however, are very exceptional. The majority are characteristically under-manned and inadequately equipped. Many are painfully lacking in sanitary equipment.

The worst feature is the lack of Christian cooperation. Mission competes with mission. As a result the "panhandler" is able to "make the rounds" as he calls it. He goes from one mission to another, getting aid from each. As there is no cooperation between them there is no possibility of knowing what the other organizations are doing for him.

Lack of denominational church supervision is another serious defect in the present system. A few are run by certain denominations and an even larger number subsidized by them, but on the whole the majority are free-lance organizations.

What is needed is an organization to get behind these competing enterprises and bring order out of chaos. The advantage of united action is demonstrated by the efficiency of the Salvation Army. No single agency working with migrants in our cities is as well known or as effective as the Army. It frequently follows these men into the small centers where it is practically the only philanthropic agency which pays any attention to them. Its methods may not approve themselves entirely to other philanthropic societies or to organized religion, but it has done better than any other agency, largely because it has been nationally organized.

The same sort of service, with new emphasis and new social vision, would revolutionize the migrancy problem in our cities.

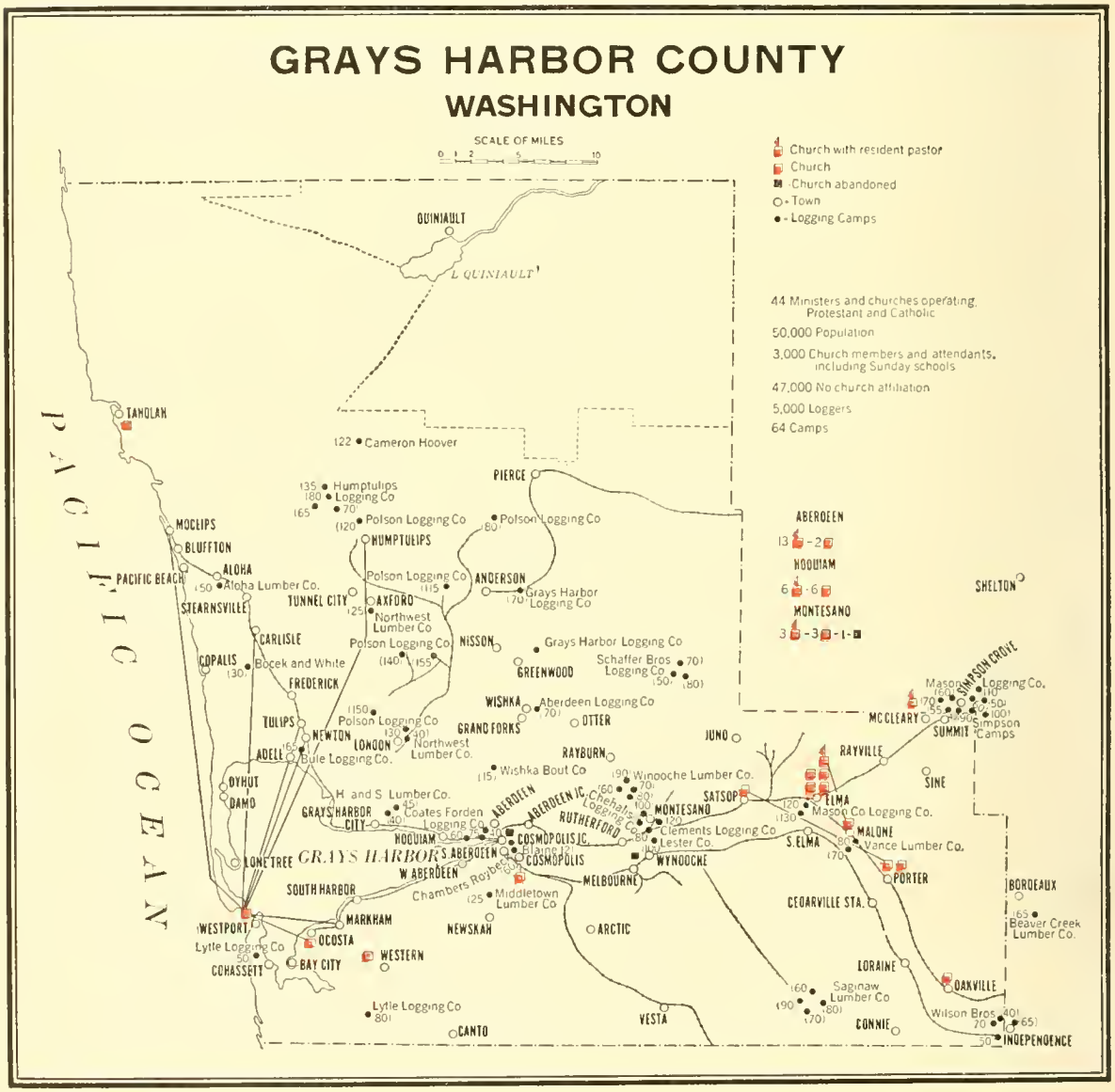
Outside of its efforts in the cities, the only large piece of work which the church is doing for migrant groups is in the lumber camps.

A TYPICAL OPPORTUNITY

THE forces involved in these camps, however, are entirely inadequate. Were each of the "sky pilots" (employed by the denominations) to visit three camps a week, they would not be able to make the rounds once in a year.

The inadequacy of the church's approach is illustrated by the conditions in Grays Harbor County, Washington. In this county, which is approximately fifty miles long by thirty-five miles wide, there are about 50,000 people. Of this number, only 3,000 are members of any church and yet there are 44 churches ministering to these people. In the county there are 64 logging camps, employing 5,000 men, located in the midst of primeval forests far from social, moral and religious influences. Of the 64 logging camps in the county, 56 are without religious ministrations. Five hundred children receive no religious or educational advantages.

The possibilities for service in a lumber county like Grays Harbor are limitless. The equipment is ready at hand. There are recreation halls, most of which were built under the excitement of the war, and all of which could be easily secured for the use of the church.



Proposed Policies

BESIDES the purely economic problems, there is a field of voluntary activity to be found in meeting some of the immediate needs of the migrant men. These are best met by Christian kindness expressed through personal contacts. It must be understood that such activities, while fundamental from the standpoint of the individual, are palliative rather than preventive with respect to the problem as a whole. They must not be substituted in thought or in fact for any of the deeper-lying measures which it is the duty of enlightened public opinion to demand and of the state to work out.

A fundamental service to be performed by the church is to provide these men with non-commercial and friendly resorts while waiting between seasons and between jobs. Almost everything which it has been necessary to do for the soldier in travel, in camp and at leisure ought to be done for the migrant worker.

The World War has shown numerous examples of welfare service in which voluntary philanthropic agencies cooperated with the army. Exact methods have been developed; a successful technique has been discovered and, most important, a strong body of Christian workers has been educated. Even the necessary equipment is at hand. All these may be capitalized for the benefit of the migrant workers.

The methods of this welfare service will naturally have to vary from community to community. Sometimes food, shelter, recreation, reading and writing material, clinic or hospital service would need to be supplied. The direction of the service would be in the hands of the minister, chaplain or other Christian worker; and its success would be in proportion to their tact, efficiency and genuine brotherliness.

The striking degree to which commercial agencies exploit migrant workers results in bitterness and intense radicalism among these peoples. What could be more Christian than to substitute an organized movement of kindness for one of injustice?

An example of this sort of service is to be found in the experiment of Mayor Gregory, of Pratt, Kansas. He erected a large tent on a vacant lot opposite the court house for the accommodation of harvest hands. It was furnished with seats, tables, writing materials, a music box, cots and bundles of straw. Men who had no money to buy meals were given work on the streets or sent out on short jobs. Farmers met the workers at the camp and organized their harvest crews.

Ministers of Pratt visited the camps each evening and on Sundays addressed the men.

A Tentative Cooperative Program

IN LARGE CITIES

1. Existing Christian agencies dealing with migrants, such as city rescue missions, so far as their usefulness is justified by the survey, should be brought to adopt modern ideals and then given adequate financial support.

2. The Christian forces should cooperate with the general social and philanthropic agencies of the city, especially with the public employment service.

3. In all cities which are central labor markets for migrant workers, permanent welfare centers should be set up, places of resort, direction and information, with adequate equipment and leadership.

IN OTHER COMMUNITIES

1. Wherever seasonal industry is prevalent, the local church should always include the welfare of migrants in its program.

2. It may well add specially trained workers to its staff for this purpose, who should be supervised and directed by some joint agency of the churches.

3. In temporary labor camps a "hut" should be established as a special center for the workers and directed by a trained secretary.

4. When women and children are involved in seasonal labor, women leaders and suitable special facilities should be supplied.

5. Itinerant missionaries should follow the migratory movement itself as counsellors and companions of the transient workers.

In all these forms of service the aim should be to reach men while they are up and doing and before they are down and out.

Proposed Program for Migrant Workers

Type of enterprise	Number of workers needed	How arrived at	Number of enterprises proposed for five-year program	Months per year operated	Cost per enterprise one year	Cost per year entire program	Cost to churches
I. Units attached to employment service.	400	Actual number public employment offices handling 1,000 men per month.	100	12	$2,000	$300,000	$150,000
II. Itinerating units for grain harvest hands.	75	Estimated number of counties handling 1,000 harvest migrants at a given time.	50	3	800	40,000	20,000
III. Labor camp units.	5,000	Estimate based on officially reported number and population of labor camps in New York and California.	1,000	8	1,500	1,500,000	750,000
IV. Units for women and children in cannery and agricultural labor camps.	1,000	Estimate based on investigation of cannery and agricultural labor camps in New York, New Jersey, Delaware and Maryland and a study of California official reports.	200	3	800	160,000	80,000
V. City "rescue" missions.		No estimate possible previous to survey					
						1 year	$1,000,000
						5 years	$5,000,000

AMERICAN INDIANS

THE Indian of the old trail was a religious being. The very perils and hardships of the chase and war-path created in him a longing for some relationship with the unseen world of mystery round about him.

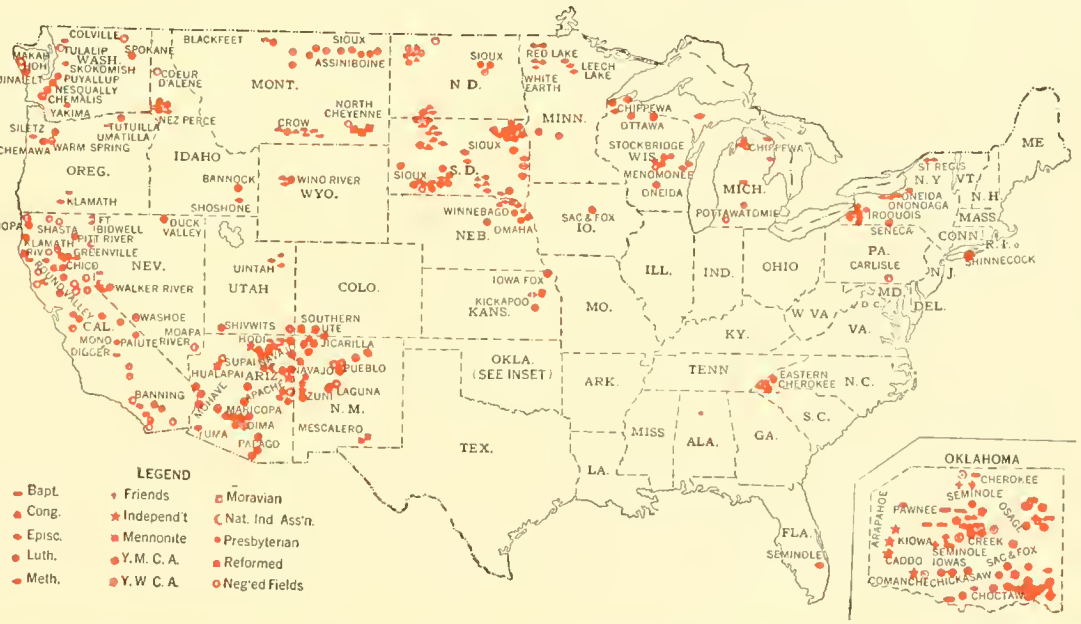
But the old Indian has passed on, leaving behind chiefly such vestiges of the old régime as war paint and feathers, bow and arrow, blanket and moccasin.

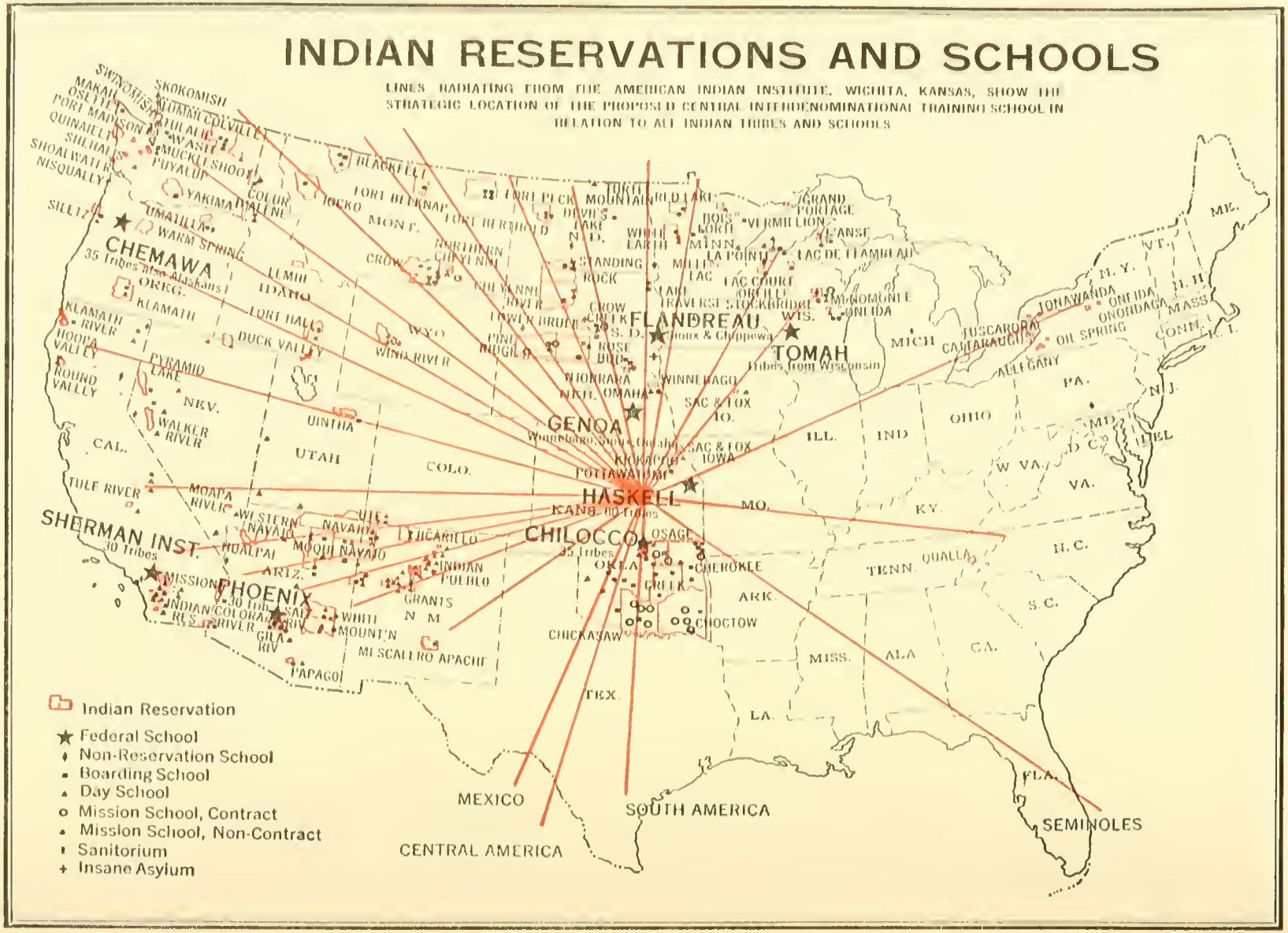
The Indian of today is just coming into citizenship. He must meet the demands of this new transition period. He has entered upon the highway of knowledge and cannot turn back to the old trails.

Less than one-third of the Indian population is related to the various Christian communions; approximately 46,000 are neglected by Christian agencies and unreached by Roman Catholic or Protestant missionaries.

Nine thousand Indian youths heard their country's call in the late war and left their tribal clans to fight for liberty. Six thousand were volunteers.

PROTESTANT MISSIONS TO INDIANS IN THE UNITED STATES




INDIAN RESERVATIONS AND SCHOOLS
LINES RADIATING FROM THE AMERICAN INDIAN INSTITUTE, WICHITA, KANSAS, SHOW THE STRATEGIC LOCATION OF THE PROPOSED CENTRAL INTERDENOMINATIONAL TRAINING SCHOOL IN RELATION TO ALL INDIAN TRIBES AND SCHOOLS
CHEMAWA
35 Tribes Also Alaskans
SHERMAN INST.
30 Tribes
PHOENIX
GENOA
Winnebago, Santee, Omaha
FLANDREAU
Sioux & Chippewa
TOMAH
Tribes from Wisconsin
HASKELL
KANS. 40 Tribes
CHILOCCO
35 Tribes
MEXICO
CENTRAL AMERICA
SOUTH AMERICA
SEMINOLES
Indian Reservation
Federal School
Non-Reservation School
Boarding School
Day School
Mission School, Contract
Mission School, Non-Contract
Sanitorium
Insane Asylum

NOT A VANISHING RACE

THE total number of Indians in the continental United States is approximately 336,000. They are divided into tribal bands and clans exceeding 150 in number, all speaking different languages and dialects and scattered on 147 reservations and in different communities in practically every state of the union.

In 1900 there were in the continental United States 237,196; in 1890, 248,253; in 1880, 244,000 and in 1870, 278,000. It appears, therefore, that the number of Indians in the continental United States declined from 1870 to 1900, but increased considerably during the decade between 1900 and 1910.

The largest number of Indians in 1918 was in Oklahoma, there being in this state 119,175. Other states having an Indian population of over 10,000 were: Arizona, 44,499; South Dakota, 23,217; New Mexico, 21,186; California 15,725; Minnesota 12,003; Montana, 12,079; Washington, 11,082; Wisconsin, 10,302.

The several groups of Dakotas or Sioux, for example, number in round terms 30,000 and the Chippewas 20,000. They are settled in what used to be known as the Northwest—that is, the region tributary to the Great Lakes and the upper Mississippi. In the Southwest the Navajos outnumber all other groups of a single name. More than 20,000 live on a reservation nearly twice as large as Massachusetts, or about one-third the size of New York.

The total number of Indians in the continental United States in 1910 was distributed by blood as follows:

All classes	265,683	100 per cent
Full blood	150,053	56.5 "
Mixed blood	93,423	35.1 "
White and Indian	88,030	33.1 "
Negro and Indian	2,255	0.8 "
White, Negro and Indian	1,793	0.7 "
Other mixture and mixture unknown.	1,345	0.5 "
Not reported	22,207	8.4 "

Of the Indians in Alaska 84.7 per cent. are full-blooded and 15.3 per cent. are of mixed blood. Of the total number of Indians in the continental United States 50.9 per cent. are males and 49.1 per cent. are females; the number of males to 100 females thus being 103.6. The birth-rate is greater among the Indians of mixed blood than it is among the full-blooded Indians; it is greater among those of white and Indian mixture.

CHRISTIAN FORCES AT WORK

SINCE the days of Roger Williams, John Eliot and David Brainard sporadic attempts have been made at occupying this field by the Christian forces. According to partial returns furnished by the commissioner of Indian affairs in his report of 1919 there are 642 churches composed of Indians, with 429 Protestant and 208 Roman Catholic missionaries working among them. There are 44,730 Protestant and 58,641 Catholic church-going Indians. The actual number of adherents would probably reach 70,000.

Twenty-six different boards representing twenty-one different Protestant denominations have been responsible for this work. Partial statistics available from eighteen of these denominations show that there are missions established in over one hundred different tribes and tribal bands with 500 organized churches and as many outstations. More than 250 white workers and 300 native helpers, interpreters and assistants serve these points.

There are 25 Protestant mission schools with an enrolment of 2,000.

The annual expenditure for all missionary work, including the maintenance of these mission schools does not exceed $330,000 according to the last annual report of the Home Missions Council.

In addition to these denominational efforts there are such agencies as the Young Men's Christian Association, with about 75 organizations and 2,200 members and the Young Women's Christian Association with 17 schools and approximately 1,200 members.

Other organizations are the National Indian Association, the Indian Rights Association, the John Eliot Foundation for Moral Training and a few independent missions.

OUR OBLIGATION

THAT the Christian churches of this land owe a debt to the Indian, the eternal debt of love forever unpaid which proximity and the claims of neighborliness bring, no one will question. The long-deferred payment of this debt calls for immediate settlement before the night comes on and the people are left in their darkness. This settlement demands a constructive program of advance instead of sporadic efforts and retrenchment policies, and a vision which admits difficulties, identifies adversaries and overcomes in conquering might.

The task is well summed up in the words of one deeply interested in the cause of the American Indian:

> The great problem above all others which we (the Christian agencies) face perpetually among these people is, first of all that they are a primitive people with little conception of organized life other than their tribal ways of doing things; that the work among them must be primarily personal; that the only hope of the coming generations lies in a native leadership; that if we are to hold the young people who come back from school there must be a program of social Christianity, not simply the preaching of personal salvation, important as that is; and that the material for religious education for a primitive people must be of a sort to meet their needs and give expression to their thinking, which is concrete and not abstract.

A PROGRAM OF ADVANCE

A STATESMANLIKE program of advance is presented in the following suggestions:

1. The evangelization of pagan tribes and portions of tribes should be realized by and through a thorough-going policy of comity and cooperation which shall prevent over-lapping, competition and crowding on the part of all evangelical agencies in providing for these unmet needs.

2. The adequate strengthening of the forces already on the field calls for an increase in the personnel which shall make for a greater number of workers and thus afford opportunity for the personal work so necessary if the American Indians are to be fully Christianized.

3. A substantial material equipment should involve construction of new buildings wherever necessary and adequate repairs at such mission stations which are now in a state of deterioration. Community houses and community centers should be established and maintained in order to meet the peculiar demands of the Indian people.

4. The time has come when the Christian forces must unite on a great central institution for the training of native leaders to meet the needs among all the Indian tribes, thus furnishing the means of extending the kingdom of God among the millions of Indians, not only in the United States, but in Central and South America as well.

5. More than 7,000 Navajo children are not in school. Mission schools already existing should be greatly strengthened in order to educate and prepare the children for more advanced institutes and seminaries which will train ministers and Christian workers. This elementary education is all the more desirable in view of the fact that public schools are not yet provided in sufficient numbers and in suitable locations to meet the needs of our Indian youth.

6. A unified religious education program is required for Indian schools under trained directors, especially government non-reservation schools; these should be supplied with literature prepared and adapted to meet the needs of these students.

7. A program of applied social Christianity should be arranged in Indian communities and on reservations; it must be intensely practical and should embody the social message of the gospel in all its applications to modern life.

8. Two great interdenominational projects which call for a united approach on the part of all evangelical agencies demand special mention. They are: (1) To establish and maintain a central interdenominational institution for training Christian leaders for all the tribes of the United States and eventually for the twenty million or more Indians in Central and South America; (2) To meet the need of a unified religious education program under trained religious work directors. Especially in the government non-reservation schools, there is imperative need for a united approach on behalf of all the evangelical agencies; and religious directors, preferably ordained ministers of the gospel, should be appointed in key-institutions.

ALASKA

MISSIONARY work in Alaska includes a ministry to the natives as well as to the white settlers. The entire population is about 64,000, more than half of which is white. Two-thirds of the white population is composed of Swedish, Norwegian, Canadian, German, Irish, English and a small representation of a few other stocks.

The natives are divided into four groups: Eskimos, Aleuts, Thlinkits and Athabascans.

Three railroads penetrate to the interior of Alaska's 598,884 square miles.

The natural wealth of Alaska consists largely in its minerals: gold, copper, tin, coal and other deposits.

Fishing, fur trading, reindeer raising and agriculture are also important industries.

Alaska was purchased by the United States from Russia in March 1867 for $7,200,000. In 1912 the product of the Alaskan fisheries alone totaled $18,877,468 for the year.

A considerable portion of Alaska is inaccessible from October 1 to June 1 each year.

The difficulties of travel and transportation over this vast field make missionary work a hazardous undertaking. At certain seasons of the year the trails become almost impassable.

The seasonal nature of many districts in Alaska makes the army of migrant laborers relatively large. In 1912 more than 24,000 people were employed in the various branches of her fisheries.

The very great preponderance of males over females in the population creates peculiar problems. In 1910 there were five times as many white men as white women in Alaska.

There are relatively few churches in Alaska, hundreds of square miles being without a chapel or meeting house.

The influenza epidemic has brought about the depopulation of certain areas and villages. This scourge has been particularly severe among the natives.

Conditions in Russia have caused the practical breakdown of the missionary work of the Greek Catholic Church in Alaska.

Certain Protestant mission boards have been forced to retrench even in the face of important needs.

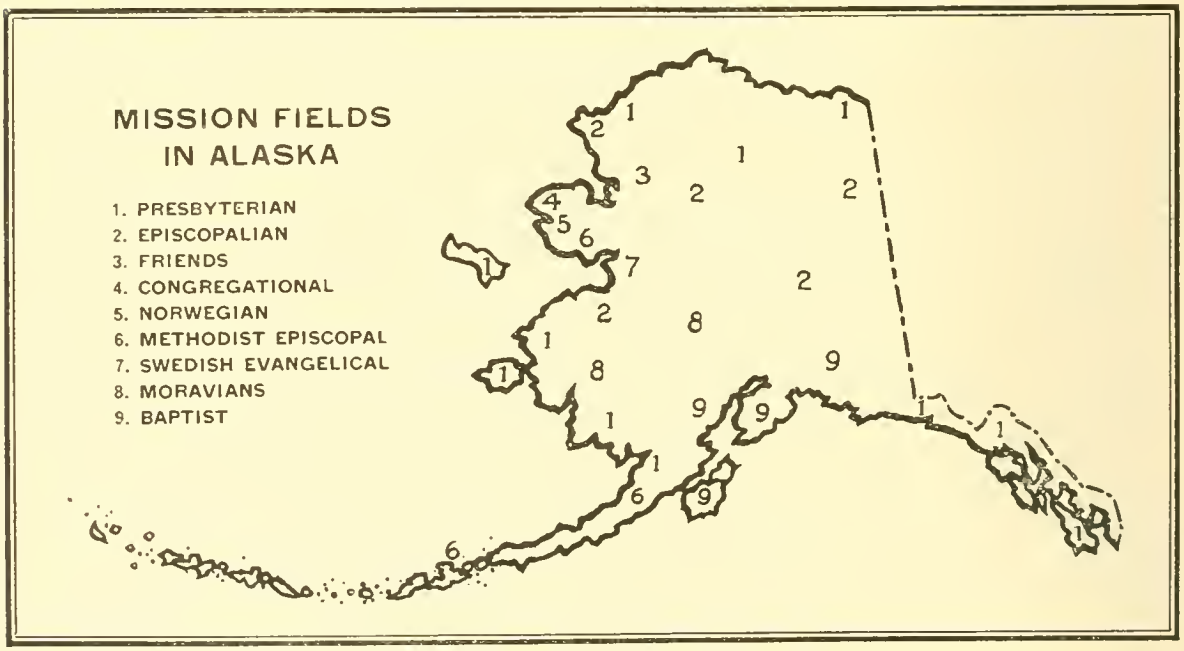
The present situation demands more missionaries, a broader ministry and a more generously supported work so that every occupied place may be reached.

New Christian hospitals with doctors and nurses are particularly needed.

The distances from one station to another are so great that it is almost impossible for one man to serve more than a single station.

There must be worked out in the near future a system of missionary supervision for Alaska so that a wise, comprehensive and non-competitive missionary program may be established. This system of supervision will also be a great boon to missionaries now working at lonely mission stations where they rarely see a white face and seldom get news from the outside world.

A very definite allocation of responsibility is possible in the present state of Alaska's development and this is being furthered to some e tent by the recently created Associated Evangelical Churches of Alaska. This is an organization made up of those missionary agencies at work in Alaska which signify their willingness to share in a coordinated cooperative program for Alaska. Recommendations concerning the opening of new fields and the allocation of denominational responsibilities will be passed upon by the organization.



ORIENTALS IN THE UNITED STATES

WHILE twenty-eight millions of immigrants from Europe have come to the United States since the beginning of the nineteenth century, somewhat less than 450,000 have come from Asia. This survey covers four oriental peoples in the United States: Chinese, the earliest immigration now steadily decreasing through return of considerable numbers annually to their homes; Japanese, increasing steadily by the immigration of picture brides and the high birth rate, although immigration of new laborers is prohibited; East Indians, or Hindus, and Koreans, who are present in almost negligible numbers, but who for various reasons have attracted considerable public attention.

Of these four groups, the first three mentioned are peoples who in each case come from districts where their own countrymen are especially enterprising or venturesome, being distinguished as traders, fishermen or soldiers.

The census of 1910 gives 71,531 Chinese and 72,157 Japanese in the continental United States. The Chinese have decreased 18,332 and the Japanese have increased 47,831 since 1900. In 1870 there were 63,199 Chinese and only 55 Japanese in the United States. About 75 per cent. of the Chinese and 90 per cent. of the Japanese are in the Pacific Coast and Mountain states.

Practically all the Chinese in America are Cantonese, coming from the restricted area of three or four counties lying between Hongkong and Canton city. They speak a language quite different from that used throughout most of China, so that only a very few missionaries from China can speak the language of the Chinese in America. Most of the Chinese students in the American colleges are also out of touch with the mass of their fellow countrymen here, both through difference of language and social status.

The early immigration of Chinese supplied the demand for labor in the development of California, and the Chinese laborers became pretty well scattered in the mines and on the ranches, as well as throughout the whole United States in small numbers.

They developed later a tendency to mass together in large centers of population. The number in San Francisco was formerly three times what it is now, though the

district occupied was little, if any larger. The Chinese were driven out of some cities, as Tacoma, Washington, and later were largely supplanted on the ranches by the influx of Japanese. At present the Chinese are found mostly in and about the large towns, though there still remain a considerable number of Chinese farmers and market gardeners, particularly in the Sacramento river district.

The Chinese on the ranches in California form one of the most valuable elements of the Chinese population, but they are still largely untouched by Christian influences, due to the difficulty of reaching them and the lack of trained Christian workers.

The Japanese laborers come mostly from the southwest coast provinces of Japan. As compared with the Chinese, they are more homogeneous in language and spirit, though the distinction between laborers and student classes is somewhat in evidence. All missionaries from Japan can do effective work among the Japanese in America during their periods of furlough, and are enthusiastically welcomed by the Japanese here.

Many Japanese have remained on the land, entering extensively into agricultural pursuits. Of all Japanese, the farmers are the least effectively reached by the forces of Christianity. The Japanese are strongly massed in such large centers as Seattle, San Francisco and Los Angeles, and their social and economic life is well organized.

From these centers much effective influence goes out to the Japanese in the country, for the Japanese are great readers of newspapers and keep in close touch with their protective national associations. These agencies should be more widely used by Christian workers.

The Hindu immigrants who come from the plains of northern India, are scattered in small but conspicuous groups from Vancouver, B. C. to the Imperial valley in southern California, where they are found in lumber camps and in the warm interior valleys. They are largely untouched by Christian influences, are very suspicious on account of their connection with revolutionary plans in India, are generally transient laborers without families, and have a correspondingly low standard of living and of morals. The majority of these people are Sikhs in religion though some are Moslems. The former are generally adherents of reformed sects and belong to racial groups which are physically and morally superior to most of the population of India.

The Koreans consist of small scattered groups, mostly in California and Hawaii, with a strong national spirit, very largely Christians or adherents, good workers in various industries, principally agriculture, and generally not distinguished from the Japanese.

The Problem

THE race prejudice which has so seriously hampered efforts to assimilate the orientals with American Christian civilization has had its source largely in economic competition, and only in a slight degree has it arisen from difference in social and religious customs. It is a most serious hindrance to our Christian work and can only be offset by broad Christian sympathy.

The restriction of the orientals to certain small poor quarters of the towns and cities has arisen partly from their own efforts toward self-protection, but mainly from the determined effort of others to keep them from social contact and from engaging in activities which would compete with white labor.

The violent prejudice against the Chinese many years ago has now given way to a kindly indifference, while the prejudice against the more serious competition of the Japanese and the East Indians has flamed up intensely, as the patient industry of these people has begun to secure for them not only standard American wages but economic independence as well.

The Chinese have in general accepted the positions of narrow economic opportunity to which they were forced, and are no longer a disturbing factor, but this acquiescence in social and economic segregation makes the problem of mission work among them with the view of Christian assimilation all the harder. We shall solve this perplexing problem only through the adoption of more Christian policies and the practise of a more Christian attitude.

The urgent pressure upward of the Japanese in America, while it intensifies race prejudice among certain classes, is a most hopeful promise of the success of our mission work among them.

Mission work for orientals, in its protest against neglect and prejudice, has often gone too far in the other direction, and failed to develop normal initiative and responsibility in Christianized groups of these people.

The problem of Christian work among them is one of aiding in racial adjustments, securing a fair chance in industrial competition, and developing a public sentiment which will not only recognize missionary responsibility for the oriental but will meet him in a spirit of brotherliness, and will be willing to grant him all the economic opportunities and political privileges which Christian brotherliness implies and demands.

The Forces

THE organized work carried on for so many years by the various mission boards has been especially reinforced very recently by the activities of civic bodies through the Americanization campaign, which has enlisted patriotism in cooperation with religion for the solution of the many racial problems in America.

Although there has been some hesitation on the part of civic bodies to extend to the oriental communities the full application of their Americanization campaign, yet the material and the methods made available by them have been of very great help in the work carried on by religious organizations, and the possibilities of cooperation between civic organizations and Christian forces are opening up.

For several years past the Young Men's Christian Association and the Young Women's Christian Association have taken large interest in the work for orientals, and their associations for Chinese and Japanese, and the International Institutes of the Young Women's Christian Association have had a large influence upon the oriental communities in all the Pacific Coast states and in Hawaii.

A large work of Christianization and Americanization of the orientals in America has been done and is being done by church organizations, particularly the Baptist, Congregationalist, Presbyterian, Disciples of Christ, Episcopalian, Methodist, Methodist (South), with seven other denominations doing a limited amount of work.

The work of these denominations has followed a traditional method, beginning with the English night school for adults, and developing as opportunity offered into the ordinary lines of church organization on the same plan as American churches. Provision of dormitories for the single men who largely predominated in the earlier oriental immigration has been a characteristic feature of the work, and later the special ministration to oriental women and children through district visitors and kindergartens or special day and supplementary language schools has developed to meet the peculiar difficulties of Christian Americanization among these people.

In late years the Japanese farmers and laborers have gone from the country districts of the coast states to the mines and farms of Utah, Idaho, Colorado, Wyoming and even Nebraska. This greatly extended territory we have never adequately covered. We should do so without delay. Duplication of work in certain large and important centers has been very manifest, while the country districts have been neglected and the new districts occupied by the migration eastward have been almost overlooked.

The Program

THERE must be special effort to keep in touch with the movement of oriental population, seasonal and permanent, so that our religious work may not be sporadic or massed in large centers, but follow a plan which covers the entire field of oriental settlements in a more adequate way. To do this plans must be devised for larger contacts with orientals scattered in the country, through traveling evangelists and colporters.

It will be impracticable to do such work unless the districts where there is a large rural population of orientals are definitely assigned to some Christian agency, denominational or interdenominational, and workers are specially trained for this difficult task.

Cooperation and combination in large centers should be developed for the sake of efficiency in our supplementary day and night schools for teaching English or Chinese and Japanese, for improvements in Sunday school methods and for kindergarten work.

Mission boards must cooperate to secure proper dispensary and hospital facilities for oriental communities and opportunities for health education, especially among the women.

There is need of more adequate buildings and equipment for our oriental missions in almost every place outside of San Francisco, where there has been a very disproportionate outlay. Much more is needed especially for Japanese buildings. Many encouraging Christian enterprises among the Chinese and Japanese are dwarfed and stunted by the lack of proper buildings. The reluctance of most mission boards to repeat the competitive building program of San Francisco has hindered proper advance in building in other places. Some combination is desirable in certain places as a preliminary to a new building program.

The need is not alone for church buildings, but for dormitories to provide a Christian home for the single men, who still form a majority of the orientals in the United States. The contributory effect upon Christian work for orientals of the dormitories associated with almost every mission, at least in its earlier stages, and of the homes for oriental women and children which have been established by Presbyterian, Methodist and Baptist churches in recent years has been very great, and such institutions are needed more than ever, although the increase in family life is a most hopeful aspect of Christian work at present.

RELIGIOUS LITERATURE

THERE is a particularly large opportunity for the circulation of Christian literature among the Japanese, who are almost all eager readers. Thousands of copies of Japanese Christian tracts have been sold to the Japanese of the Pacific Coast and Mountain states and the territory of Hawaii. The bookstores which are found in all large Japanese communities frequently carry a line of Christian books, the American Bible Society has distributed great numbers of Bibles and testaments, and the Japanese churches demand a highly educated ministry because they are generally well read and anxious for information.

CHRISTIAN NEWSPAPERS

ALMOST equally important as a policy for the future is the development of the Christian newspaper as a means of religious education and evangelization among the orientals. A Japanese Christian newspaper is published in Hawaii, and two in California, which have considerable circulation and large influence. All these are ably edited by Japanese pastors, and would reach a much larger number if they could receive additional aid from mission boards.

In addition to these papers with general circulation, very many Japanese ministers issue small local religious papers or church bulletins which are circulated widely beyond the circle of church attendance. Formerly a Christian monthly in Chinese was issued by the Chinese Church Union of San Francisco, but it has been discontinued. Such a paper is equally needed to promote the religious life and church development among the Chinese as among the Japanese, and encouragement of the production and circulation of Chinese religious literature, periodical and permanent, would be of very great advantage to the religious work just now.

USING AVAILABLE FORCES

THE public schools, national associations of Chinese and Japanese and the press in both languages might be utilized much more definitely by Christian workers among orientals, if systematic effort were made to secure the sympathetic cooperation of these agencies.

Many public school teachers, influential editors of Chinese and Japanese newspapers and secretaries of national associations are Christians or interested in mission work. Careful plans for enlisting their support and promotion of oriental churches and schools, such as have been worked out in connection with the Young Men's Christian Association and the Young Women's Christian Association work for orientals, would probably secure larger results.

There has been enlisted a large amount of generous volunteer service in the care of oriental churches from American pastors in local churches associated with oriental mission work, from laymen and women in those churches who have accepted large responsibilities in financing and advising the missions, and from teachers who have given their help in Sunday schools and instruction in English and music for the Chinese and Japanese.

A CHRISTIAN ASSIMILATION

THE completion of our task of Christian assimilation of orientals in America depends very largely on the enlistment of personal helpfulness in the local communities where the orientals are living. Generous increases in the budgets for oriental missions will not meet the situation unless the local American churches accept the obligation of neighborliness and Christian brotherhood toward the orientals living among them, and particularly toward the beginnings of Christian organizations which the mission boards undertake.

Finally, the policies for the future look toward a more careful planning for the young people born in this country of oriental parentage, many of them with a better knowledge of English than of their parents' language. Often lacking many of the traditions and restraints either of oriental or American social life, they specially need social and vocational as well as religious guidance. Their pastors, with excellent training in Christianity and oriental ideals, are unable to meet the problem of these American-born orientals. Very particular attention must increasingly be given to the Christian nurture of these young people.

HAWAII

HAWAII presents one of our most complex and difficult home mission fields. Its important location as well as the nature of its population makes it a field of great significance. A well known statesman recently said: "There is no spot under our flag today of such strategic importance to our government as Hawaii."

The Hawaiian problem is in reality a Japanese problem.

The estimated total population of Hawaii in 1917 was 250,627. Of these, 102,479 were Japanese. In other words, the group of Japanese was more than three times larger than the next largest racial group on the Islands and four times larger than the group of native Hawaiians. Since that time the number of Japanese has steadily increased.

The number of Japanese children born in Hawaii is large. Already Japanese influence is the determining factor in the decision of many important questions. This was recently demonstrated in the defeat of the Americanization bill providing for the teaching of English and of the principles of the American government in the schools of the Islands.

There are today seventy-eight Buddhist and Shinto temples in the Islands.

The Buddhist temple in Honolulu cost $100,000 and is, with the exception of the Mormon temple there, the most expensive building on the Islands.

Schools are maintained in connection with most of these temples where, after public school hours, boys and girls are taught the Japanese language and other things Japanese. The teachers are Buddhist priests or teachers imported largely from Japan.

So strong has Buddhism become on the Islands that an organized persecution of Japanese Christians was undertaken in the spring of 1919. The Buddhists have recently shown their powerful hand in another way, namely, by defeating the proposed law to compel every teacher of every school to pass an examination in the English language and in American ideals. On the other hand Japanese Christians in Hawaii were among the most active supporters of this bill.

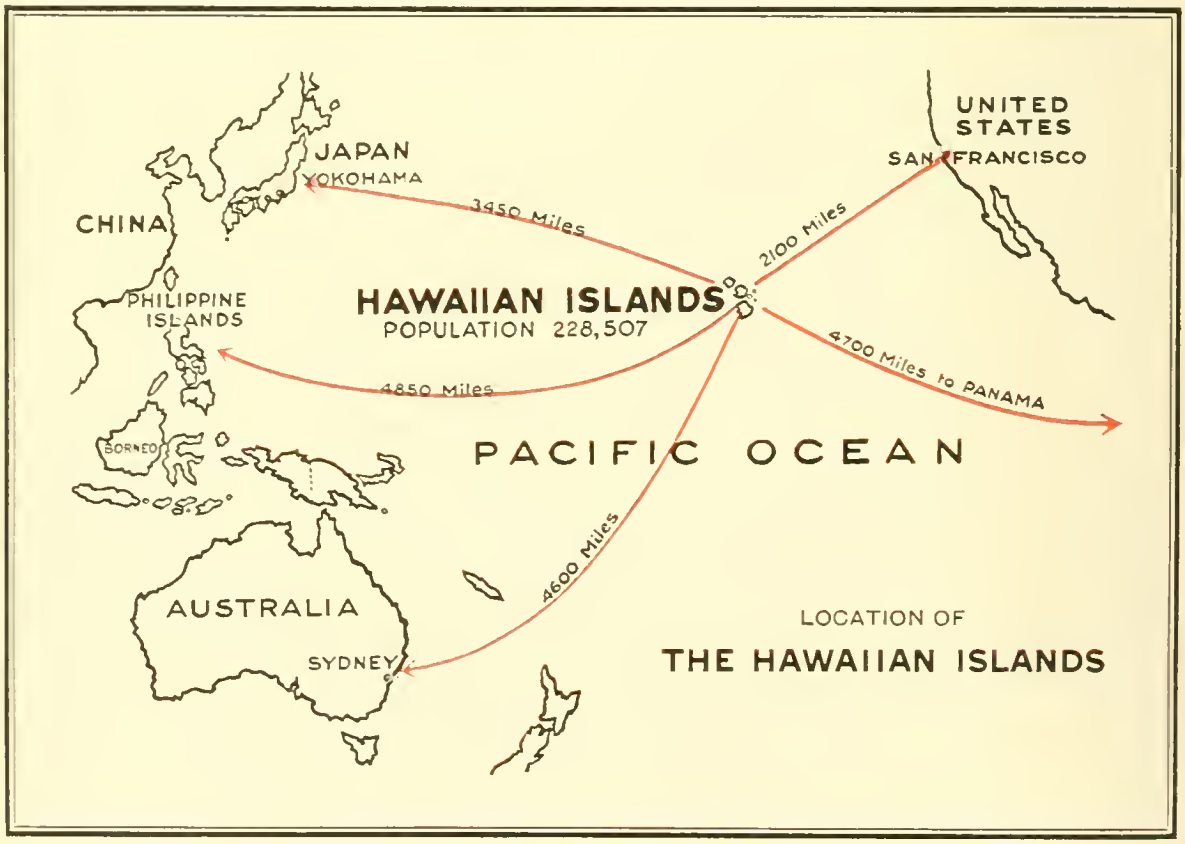
Mormonism is also active here and the Mormon Church has gathered as many adherents among the native Hawaiian as has the first and oldest missionary society which has been at work in the Islands for a century.

Missionary work in Hawaii divides itself largely into work for Japanese, Chinese, Koreans and natives. There is also work for Filipinos and Portuguese.

The Methodist Episcopal Church, and the Congregational Church through its American Board, have been very active in Hawaii. According to a comity arrangement the Japanese and Chinese work has been largely given into the hands of the American Board while the Methodist Episcopal Church is at work among Koreans. An undenominational organization known as the Hawaiian Board is now the heir of the work of the American Board. This Board is largely supported by the children of missionaries who live in Hawaii. There are nineteen Japanese churches with a membership of 1,954 and eight Chinese churches with a membership of 653 under the Hawaiian Board and three Japanese churches and twenty-nine Korean missions under Methodist Episcopal auspices. The Episcopalians have a church and a school for Chinese and one for the Japanese.

Although most of the territory of Hawaii has been districted and assigned to different denominations it is not yet fully or adequately occupied.

Nothing but a united, spiritually energized Christian program can succeed in the face of such a challenge as is presented to the church in Hawaii.



SPANISH-SPEAKING PEOPLES IN THE UNITED STATES

THE Spanish-speaking group in the United States is made up chiefly of Mexican, Mex-American, Spanish, South American and West Indian elements. Of these the Mexican and Mex-American groups are the largest and for our present purposes the most important.

The Mex-Americans (often called Spanish Americans) consist mainly of those individuals or their descendants who became a part of our nation through the acquisition of territory by the United States.

They reside chiefly in the Southwest. Their language is Spanish. Many of them can neither speak nor read English.

Their religious and moral conceptions have grown out of an environment and traditions quite different from our own.

Ignorance, superstition and prejudice are obstacles to be overcome.

In the states of New Mexico and Arizona where the percentage of Mex-American population is particularly large the percentage of illiteracy was in 1910 nearly three times greater than the general average of illiteracy for the entire country, the percentage of illiteracy among the women of New Mexico over ten years of age being 25.4. Texas and California also have large Mexican populations and Mexicans are to be found in varying numbers in many other states.

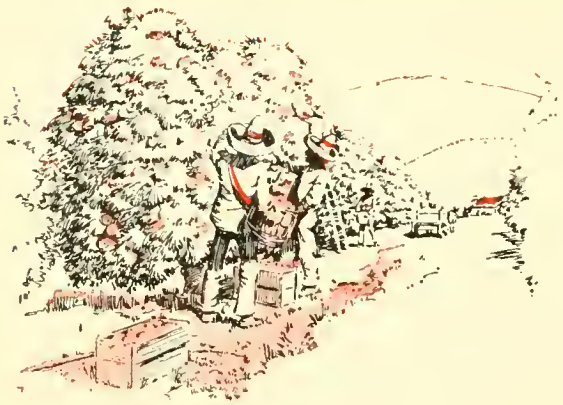
The total number of Mexicans in the United States is perhaps conservatively estimated at a million and a half.

A recent report from the Atchison, Topeka and Santa Fe Railroad indicated that it had more than 14,000 Mexicans employed on its lines, mostly in track work.

During the war the demand for common labor on the farms of the Southwest led to the temporary admission of otherwise inadmissible Mexican aliens to work in agricultural pursuits, especially in the sugar beet fields. During a recent month 4,621 Mexicans were admitted to the United States and 255 departed.

In the Southwest these new arrivals are doing almost every conceivable sort of labor.

They work on the railroads, tend cattle, care for sheep, pick oranges and walnuts, work with irrigation, do construction work, raise flowers, work in the sugar beet fields, produce vegetables

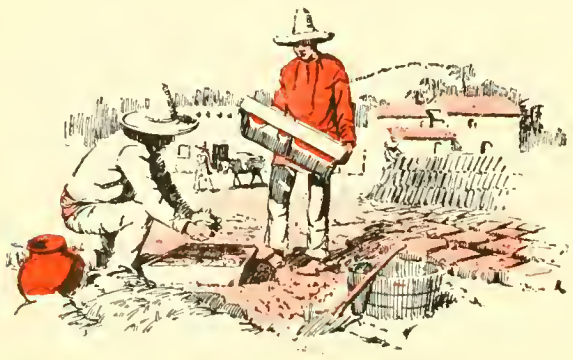


and in fact take an important part in practically all of the industries in our southwestern states.

The survey reports for the Southwest show that in general the living conditions of the Spanish population are considerably lower than those of the older American stock, that their houses are poor, their general environment unsanitary, their educational facilities scant and often there is no organized religious opportunity of any sort for them.

One rural community, for example, with a substantial settlement of Mexicans reports no school or church opportunities and no Bibles in the homes although one of the Mexican leaders in this community has made a definite plea to representative Protestants for assistance in alleviating this condition of neglect. Similar instances of need abound.

It is the well-nigh universal testimony of religious workers that they are open to the message of the gospel when properly approached.



One young man who recently was a captain under Villa is now studying for the Christian ministry. Many other recent arrivals have been won.

In addition to a considerable number of local churches there are approximately forty mission schools and neighborhood houses under the auspices of missionary agencies conducted for the benefit of Mexicans who are resident in the United States.

Some of these are boarding schools, others are day schools. They include all sorts of instruction from work in the elementary grades up to and including approved standard secondary school work.

These schools are also furnishing an opportunity for a Christian education to a considerable

number of boys and girls whose homes are in old Mexico.

Up to date, however, no adequate program of Christian education or evangelism has been worked out for our Spanish-speaking population as a whole. The present outstanding need seems to be for an intelligent, comprehensive, non-competitive program of advance and the development of a trained, sympathetic, native leadership.

When the Spanish-speaking survey is completed, data should be available for the construction of an adequate program of Christian education, evangelism and social service for these people, who by their labors are now making such an important contribution to our national life.

WEST INDIES

Cuba

THE United States gave Cuba her political freedom and many other material blessings. She is following our national leadership in many directions, as was evidenced by her declaration of war upon Germany immediately after this country went into the World War.

This "island of a hundred harbors" is the largest and richest of the West Indies. Its population is over 2,500,000 and its area is 44,164 square miles. It is 800 miles long by about 60 wide. It lies only one hundred miles from the Florida peninsula.

An analysis of the population in 1907 revealed the following percentages: whites 69.75, negroes 13.28, mixed 16.40 and yellow 0.57. These various groups demand special types of approach.

Cuba, especially her capital and metropolis, Havana, is rapidly becoming the favorite winter resort for many visitors from the United States.

Havana, with a population of 400,000, is one of the six largest cities in Latin America. It is the city of the world's greatest and most democratic clubs, the largest having a membership of 109,000.

American trade with Cuba is larger than it is with Japan and China combined and far larger than with any nation to the south.

Since the last American intervention, with the coming of Protestant missionaries, the number of marriages among all classes has increased 50 per cent., an evidence of improved moral and religious conditions.

In 1898 the percentage of illiteracy was 84. It is now only 54 per cent., and includes few persons above 30 years of age. The years of American occupation emphasized the importance of popular education and the results speak for themselves in the reduction of illiteracy by 30 per cent. in two decades.

The same or at least a similar result may reasonably be predicted in respect to religious interest if the church should present to the Cubans a religion pure and undefiled and in sympathetic accord with the principles of American democracy.

WHAT'S THE ANSWER?

MILLIONS of dollars of American capital are invested in Cuban sugar plantations. How much will the Christians of America invest in uplifting the lives of the Cuban people?

Gambling and impurity are Cuba's national vices. Her people are naturally temperate as to the use of intoxicants but American brewers have undertaken to overcome this by the introduction of beer "kindergartens."

Ten thousand Cuban young people are students in American schools and universities.

Is the religious message they will receive on their return to be in harmony with their new educational vision?

Owing to the predominance of the Negro and mulatto elements, Cuba has an increasingly difficult race problem.

Cuba has school facilities for only half of her 600,000 children. In the cities 49.9 per cent. of the children attends school; in the country districts, 31.6 per cent.

FORCES IN THE FIELD

SEVEN Protestant denominations have missions in Cuba: Baptists, (North and South) Presbyterians (North and South) Episcopalians, Friends and Southern Methodists. There is a Protestant church membership of 12,000, or one in two hundred of the population. There are nearly 11,000 Sunday school scholars and 5,000 Christian adherents. There are 204 congregations with 193 Cuban workers and a foreign missionary staff of 141—53 of whom are ordained ministers.

In educational work the American mission boards have seven normal and training schools, half of which give some theological teaching. There are 3,337 pupils under instruction in forty-two elementary schools and sixteen boarding and high schools.

REINFORCEMENTS NEEDED

FOR the next five years an additional force of 322 Cuban workers, 80 new foreign missionaries and 154 American teachers is called for by the boards working in Cuba in order properly to occupy the fields for which they are responsible.

For 112 needed buildings and their equipment $1,600,000 is required. The support of new evangelistic workers and primary schools in addition to the church property investment totals $3,016,500, of which $1,880,500 is to be raised in North America, while $1,136,000 will come from Cuba.

An interdenominational normal school that shall be broadly representative of the best in Christian culture is planned for the city of Havana.

Six secondary schools of various types throughout the Island will prepare pupils for entrance to the government professional schools as well as provide for the needs of those who wish briefer and more utilitarian courses.

A great union English-speaking church with all kind of institutional features is projected for Havana to minister to the large foreign colony as well as the tourists that throng the city every winter.

The prestige which the Cuban capital enjoys throughout Latin America as a center of culture is to be utilized in the location there of an evangelical publishing center which shall produce Christian literature in Spanish.

It is proposed that in the support of this work the Cubans will share the expense with the Christians in the United States, the latter assuming two-thirds of the budget.

America has put across an adequate program of sanitation, public order and political freedom for Cuba.

Will the church project an adequate program for her religious and moral freedom?

THE United States government wiped out yellow fever in Cuba by abolishing unsanitary conditions. The church must wipe out immorality and irreligion by processes of education, worship and community service.

Porto Rico

PORTO RICO is said to be more responsive to the message of the gospel than any other country in Latin America. But until the American intervention in 1899 the type of religion that flourished on the island was inclined to be one of rigid formalism with a naive separation between religion and morality that did not tend to improve the quality or influence of either.

What is needed is a dynamic gospel message if the kindly people of Porto Rico are to become Christians in more than name.

In 1918 the island adopted prohibition by a vote of nearly 2 to 1, the influence of Protestant pastors and workers being a powerful factor in securing this result.

Through the schools, the press and other influences, loyalty to America is rapidly developing. As the average of intelligence rises the demand for thoroughly trained ministers and leaders increases. More adequate facilities for training and supporting such must be provided.

Most of the Porto Ricans live in one-room thatched huts in small agricultural villages and are mostly in a state of poverty.

The first census taken after the American occupation in 1899 showed that 83 per cent. of the population was illiterate. American supervised public schools which now enroll 175,000 children have greatly improved this condition for the younger men and women of Porto Rico and for the rising generation.

A FERTILE FIELD

PORTO RICO, with 3,888 square miles of area, has a population of 1,198,970 or 330 to the square mile, making it one of the most densely peopled countries of the world. It is 108 miles long by 36 miles broad, being approximately the size of Rhode Island and Delaware combined but with nearly twice their population. It lies 70 miles east of Santo Domingo and 1,400 miles from New York, being the farthest east of the Greater Antilles. In spite of her large population, Porto Rico is distinctly a rural community, having no large cities and with a majority of her people engaged in agriculture.

Porto Rico's trade with the United States in 1918 amounted to over $124,511,408, of which $65,515,650 was the value of the exports from the United States. Her commerce with other nations is almost negligible in comparison. Sugar growing is her chief industry. Coffee, rice, tobacco, salt, corn and tropical fruits are also produced and exported in considerable quantities.

FORCES AT WORK

TEN American Protestant bodies sustain mission work in Porto Rico: Northern Baptists, Congregationalists, Methodists, Disciples, Presbyterians, Episcopalians, United Brethren, Christian Church, Evangelical Lutherans and the Christian Alliance. There is a

fine spirit of cooperation among the workers of these denominations, which has made possible many practical phases of missionary comity.

There are 12,143 communicants in the Protestant churches with 5,000 adherents of all ages and a Sunday school membership of 20,000. The mission stations number 43, with 323 substations accommodating 156 organized congregations. These are served by a Porto Rican force of 233 workers with 134 foreign missionaries.

HELPFUL AGENCIES

THE educational problem of Porto Rico is somewhat simplified by the presence of excellent public schools. Sixteen isolated districts have parish day-schools with 1,426 pupils. There are three normal and training schools where some theological work also is given and three residential high schools.

Several Christian hospitals have been developed in Porto Rico and are doing valuable work. Combination orphanages and industrial and agricultural training schools have proved very useful.

"Puerto Rico Evangelico", the semi-weekly united Protestant paper, has the largest circulation of any periodical on the Island.

WHAT IS NEEDED

THE following is an outline of the program of advance: buildings for new evangelical seminary, in which six communions cooperate; increased equipment for union printing plant; bookstores in San Juan and other cities; campaign of education by social reform committee; lectureships and evangelistic campaigns for reaching all classes of people with the gospel; a conference center or "Northfield" for developing more spiritual and efficient leadership; extensive enlargement of Polytechnic Institute to make this one of the outstanding educational institutions of the West Indies; development of Blanche Kellogg Institute as a training school for Bible women, Sunday school teachers and home makers.

Jamaica

JAMAICA, the chief center of British interests in the West Indies, has an area of 4,207 square miles and a population of 851,383. It is thus slightly smaller in both area and population than the state of Connecticut. Pure-blooded whites comprise less than 2 per cent. of the population.

Four evils are gripping the people of Jamaica and an appeal for liberation from them is an appeal to the Christian church to give to them the glorious liberty of the gospel of Jesus Christ.

These evils are: Illiteracy. Less than one-half the people can read and write and considerably less than one-half the children of school age are in school.

Superstition. This always goes hand in hand with ignorance. In Jamaica there are many superstitious beliefs and practises brought from Africa.

Vice. More than 60 per cent. of the children are born out of wedlock. Jamaicans are not naturally criminal but they are easily influenced. Drinking, gambling and thieving are prevalent.

Poverty. People living in poverty and children reared without proper food, clothing and shelter cannot rise above the evils of ignorance, superstition and vice.

The people must be taught how to produce more in order that they may be led to live better and to make better use of their resources.

THE OPPORTUNITY

THERE are thirty thousand East Indian coolies working on the plantations which form a distinct group and require attention in a very special way. The cultured classes which are English in customs and ideals are ready to cooperate in missionary effort but must have leadership in the accomplishment of the task. The British Government in Jamaica is also sympathetic towards missionary effort, especially along educational lines; but initiative must come from the churches.

THE FORCES IN THE FIELD

THE American Friends, Christian and Missionary Alliance, Disciples of Christ, Northern Baptists, African Methodists, all work here.

THE PROGRAM OF ADVANCE

AN INDUSTRIAL school of sufficient magnitude to provide the whole Island with a new economic, social and Christian spirit is needed; also a union theological training-school; a normal school to prepare the Jamaicans for greatly needed leadership to lift the people out of their degradation and give them proper standards for life; a training-school for catechists for the East Indians who are numerous on the Island; and a literature adapted to the peculiar needs of the Jamaicans, especially a representative Christian periodical. The American boards representing the Friends, the Disciples and the Moravians are each planning a gradual increase of their regular work, especially the building of more chapels.

Santo Domingo and Haiti

WITH a heritage of centuries of slavery and exploitation it is no wonder that government in Haiti and Santo Domingo has been unstable for the past century.

Once the most prosperous colony of the Indies with cities boasting all the culture of Paris and Madrid, the Island has lost much of its superficial civilization and now in its remoter parts savagery is found but little removed from that of the Congo.

Santo Domingo has still a small cultured aristocracy which has produced literary works of merit; but this only serves to intensify the dark background of the prevailing poverty of life and remoteness from the world's onward movements.

With few passable roads only the beginnings of a railway system and with well-nigh universal illiteracy, the poverty of the government and its instability and lack of leadership make the problems of education and of Christianization almost akin to those in virgin fields.

Illegitimacy and social disease are the rule among the lower classes, especially in Haiti. There is no such thing as modesty among the blacks of the interior. It is to such surroundings that America is sending thousands of her young marines.

The Island of Santo Domingo-Haiti which Columbus christened Hispaniola (Little Spain) lies between Cuba and Porto Rico with an area of nearly 30,000 square miles. Santo Domingo occupies the eastern two-thirds of the Island and Haiti the western third.

Haiti, the Black Republic, with its smaller territory has an estimated population of 2,500,000, as compared with Santo Domingo's 750,000. Santo Domingo's greater progressiveness is evident in the fact that her foreign commerce for 1916 totalled $33,000,000; while that of Haiti for 1913 was only $17,000,000.

The Island of Santo Domingo-Haiti is one of the richest, most beautiful and healthful of the West Indies, but has for a century been among the worst governed. It has many harbors and rivers and its climate is modified by lofty mountain ranges that contain rich minerals.

Because of threatened international complications due to the long unpaid obligations of the two republics, the United States has for some years exercised a protectorate, administering the customs and policing the two countries with a force of marines.

FEW SCHOOL BUILDINGS

NOT a half dozen school buildings have ever been erected in all Santo Domingo. Such schools as exist are housed in residences, old monasteries or other converted structures. These provisions are wholly inadequate to meet the situation.

Santo Domingo under American urging now spends $1,000,000 annually for education while Haiti with her three times greater population and need spends only $300,000.

A Haitian school teacher unable to sign his salary warrant was not a whit embarrassed at the inconsistency of his position. "That does not matter," he explained, "you see I am the teacher of reading, not of writing."

What can Christianity offer the starved social and intellectual life of Haiti with its unmorality due to ignorance and the darker viciousness of its pagan "voodooism"?

FORCES AT WORK

THE Episcopal Church has twenty-seven preaching stations in Haiti conducted by native Haitians and has recently sent a white clergyman to Santo Domingo City to minister to Americans and English-speaking Negroes.

The Wesleyan Methodists of England have long done some work in both countries, but now only support two missionaries in the whole Island. The Methodist Protestant Church has sent a few evangelistic workers into the northern part of Santo Domingo.

Two of the American Negro denominations conduct evangelistic work in the Island and there are a few scattering independent workers.

What is said to be the most efficient boarding-school for boys in Haiti, and probably the only one that would approximate American standards, is conducted by the French Catholic Brothers of St. Louis.

Bird College for girls conducted by an independent Wesleyan missionary is the only Protestant boarding school on the Island.

The Moravians have several preaching points in Santo Domingo, but only for English-speaking Negroes.

The only places where Protestantism is meeting with any general favor are a few of the Haitian towns where many seem attracted by an emotional, revivalistic type of service that makes no persistent effort to relate itself effectively to the moral and social problems of the people.

The great village and rural population is untouched, as is the majority of the urban folk.

PROGRAM FOR SANTO DOMINGO

FOR Santo Domingo it is proposed to develop two large urban centers with well equipped social, educational and evangelistic work at Santo Domingo City and at Santiago.

Industrial schools with courses in trades, agriculture, sanitation, community service, preparation for rural teaching, and domestic science, are to be featured, with an evangelical bookstore and a large union hospital and nurses' training school at the capital.

The institutional churches proposed for these centers will inaugurate programs with lectures on moral, hygienic, educational and religious topics offering courses in religious education with a public forum, boys and girls clubs, kindergarten, night school, public library, clinic and dispensary.

Four smaller centers are to be provided at San Pedro de Macoris, Puerto Plata, La Vega and Azua.

PROGRAM FOR HAITI

FOR Haiti three principal centers are proposed, at Port au Prince, Cape Haitien and Gonaives. Similar features to those outlined for Santo Domingo are planned with an especial emphasis on industrial education along the lines of Hampton Institute but more elementary in character. With several such institutions in operation it is impossible to state how much more might not be accomplished in a few years.

The mission boards uniting in the Committee on Cooperation for Latin America have agreed to cooperate in developing the foregoing program for Santo Domingo and Haiti.

The Smaller West Indian Islands

The Windward Islands, the Bahamas, Barbados, the Leeward Islands, Trinidad, Martinique, Guadaloupe and the Virgin Islands

IN ALL these islands the Negro population predominates. Primitive in their life, these islanders tend in most cases to become devotees of the more emotional types of religion, both Protestant and Catholic, seeking sensation rather than spiritual guidance. They need education and constructive religious leadership. The island Negroes need to know the dignity of labor, as in some cases false notions of caste have injured the usefulness of those who have received little education.

Higher social ideals, the sanctity of home life and a general enrichment of environment and interests are needed in these picturesque tropical islands, so many of which are out of touch with the sweep of modern progress.

The Moravians have missions in the Leeward and Windward Islands.

In Barbados and in many of the lesser Antilles the Salem Baptist Church has work which it hopes greatly to enlarge. The Northern Baptists and African Methodists as well as the Christian Missions in Many Lands, the United Free Church of Scotland, the Society for the Propagation of the Gospel and the Wesleyan Methodists of England also sustain work in this group.

In Trinidad the Canadian Presbyterians are well established but have been hampered by an inadequate staff of workers. They conduct primary schools, a girls' school, a college, a training school and a theological college.

In the Virgin Islands the Reformed Church of America supports a church at St. Thomas with one missionary who serves also as chaplain of the American marine forces. The Moravians also have work there and other communions represented are Episcopalians, Wesleyans, Lutherans and Roman Catholics.

Since American ownership some of these churches have made connections with their communions in the United States.

The future program of advance consists in greatly strengthening present work, and especially in developing industrial schools. Such schools are urgently needed, not only to reduce the high percentage of illiteracy but to aid in the development of agriculture and industry. They will also improve the quality of the Negro immigration to this country.

BUDGET TABLES

THE budget tables for the home mission work will be found in the back part of this volume where they appear as Table II and Table III. The former of these represents the total budgets approved by the various organizations and boards included in the financial purview of the survey. They by no means represent the total need as disclosed by the survey, nor are they inclusive of all the Protestant agencies at work in the various fields of American Christian endeavor. The figures do however, make very definite and concrete the financial responsibilities resting upon all the included organizations and serve to emphasize the important place of these agencies in the welfare of our national structure.

Table III, while representing the same totals as Table II, distributes the amounts to the several types of work undertaken by the boards. A careful study of these tables will yield a number of important deductions.

Mention should be made also of Table IX, the General Summary of all the budgets, in which the sums asked for in Table II have been incorporated. By reference to this table it will be seen what relation the budget of the home mission work bears to the total budget of the larger enterprise.

AMERICAN EDUCATION

AMERICAN EDUCATION

AMERICA'S ruling passion is for education. Almost all the people share it. The laws of all the states require some school attendance. Our total investment in school plants, elementary and higher, exceeds $3,500,000,000. We spend for education annually $1,000,000,000.

The rate of increase in school enrolment is many times greater than the increase in population. There is an unprecedented attendance at our schools, with the exception of normal schools, this first year since the World War.

In itself, education is neither good nor bad. It becomes one or the other in accordance with its content and motive. William von Humboldt, the first Prussian minister of education, with Hegel, Treitschke, Nietzsche and others used education to create, maintain and strengthen Prussian militarism. Education so used is like a sharp, two-edged sword threatening the life of the world.

Christian England and America use education to establish and defend the ideals of liberty, justice and righteousness. It was education in the service of these ideals which overcame the menace of a prostituted education and gave modern civilization another chance.

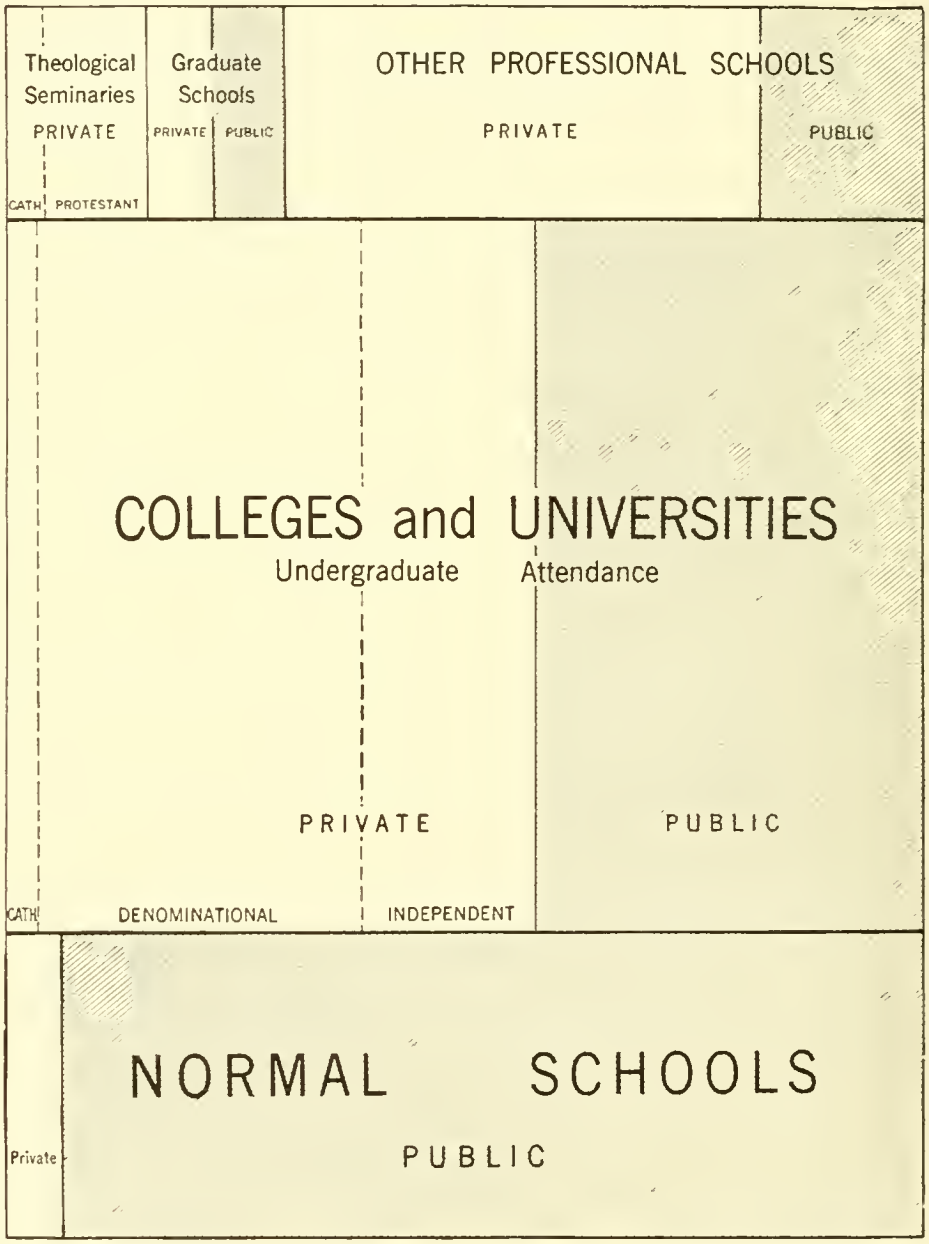
This passion, this investment, this high motive, bring to the churches a responsibility unique and heavy. American education and all its processes must be Christianized. We must make our people good as well as wise, powerful and rich. The churches must implant in the hearts and consciences of their members and of all our people the fundamental truth that "the soul of education is the education of the soul." The spirit of the Master Teacher must be present in our schools.

This unique opportunity centers in the fact that all America's potential leaders are enrolled in these schools. In our day the "self-made" leader is so rare as to be negligible. If the churches are to have a stream of leaders going forth to world ministry, lay and professional, in the broad and largely untried way of which Jesus spoke when he gave to his disciples the great commission, they must come forth from schools permeated by his spirit. Our schools are now the formative centers of our civilization. This civilization may be made Christian by our schools as Germany's civilization was made military by her schools.

American education stands at its greatest door of opportunity. But it must not delay. Now is the moment for occupancy and realization.

RELATIVE ATTENDANCE IN THE FIELD OF HIGHER EDUCATION

(PERCENTAGE INDICATED BY AREA)



MEN AND MONEY

OF THE four hundred thousand students in institutions of higher grade one-half is in institutions founded by the church. The investment in these colleges and universities is more than half the total investment in higher education reported by the United States Bureau of Education.

Within the last four years no less than one hundred million dollars has been added to the educational investments of the churches affiliated with this Movement.

THE RELIGIOUS IMPULSE

A LARGE majority of America's institutions of higher learning was founded by the churches. This statement is not only true of the group made up of our oldest colleges—Harvard, Yale, Princeton, Kings', William and Mary, Williams, Brown, Rutgers—but it applies to hundreds of the more recently established institutions. Even today, although the state exercises great authority in education, a majority of our institutions is organically related to some denomination.

Nor has the religious impulse been absent in the founding and extension of our public schools. Among the earliest legislation in Congress was the Act of 1787 providing for the government of the Northwest Territory.

Its famous preamble says:
"Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged."

The Act provided that section 16 in every township should be given to schools; and section 29 should be given for the purposes of religion. The twin causes of religion and education were inseparable in the minds of the members of our first American Congress.

They had, however incorporated in the Constitution the principle of separation of church and state.

A great problem was thus created. The state must engage in education. But the state cannot directly engage in the work of religion. How then can state education. as well as independent education, be kept Christian as our forefathers, including the members of the first Congress, intended?

The administration of nearly all of these institutions, state and independent, considers religion an essential element in the highest type of character. Few of the schools are sectarian; none of them is professedly atheistic; nearly all of them aspire to be Christian.

BOARDS OF EDUCATION

MOST of the denominations have established boards of education whose present aggregate income exceeds one and one-half millions. These boards have far-reaching influence in the schools, the colleges, the seminaries, the training schools and the universities upon various phases of enlistment for life-service and training for Christian leadership.

Counting institutions now recognized as denominational and those listed as independent but of denominational origin, there are in the United States about 514 colleges and universities; 620 secondary schools, including preparatory departments in colleges, a vanishing quantity, and 200 theological seminaries and religious training schools.

In addition there are 350 institutions of higher grade supported by public taxation, including state and municipal colleges, universities and normal schools.

CHRISTIAN ATMOSPHERE

THESE institutions are distributed unevenly in every state of the Union and have within and about them a distinctive community life.

The churches should make it possible for the students in all of these schools to breathe the Christian atmosphere and, as Yale's charter quaintly says "be fitted for public employment both in the church and civil state."

PUBLIC EMPLOYMENT

THE colonial colleges had a clearly defined program. They did their work well in fitting men for public employment. To select a few typical founders of our nation, they pro-

duced for service in the "civil state" Thomas Jefferson, James Monroe, John Marshall, Alexander Hamilton, James Otis, Samuel Adams, John Hancock, John Adams and Josiah Quincy.

They contributed to the church Increase and Cotton Mather, Johnathan Edwards, Samuel Hopkins, Nathaniel Emmons, Timothy Dwight, Joseph Bellamy and Lyman Beecher.

The colonial colleges were quite as successful in producing men true to type as were the German gymnasia and universities of the period before the Great War.

Nor has there been a more brilliant page in the history of American education than that which records the story of American college men and women in the laboratories, the camps, the hospitals and at the front during the same war.

It has been sufficiently demonstrated that what a people would accomplish in their national life they must put first in the minds and hearts of their youth in the schools.

The urgency of the call for constructive leaders at this present moment of world turmoil is certainly as great as that which has come during any period in the past. Everywhere, at home and abroad, there is need and demand, not only for our food and our money, but for our ideals and our leaders.

TYPES OF LEADERS NEEDED

THE great mass of our citizenship must be trained in the principles of righteousness. This is the most important task of our schools. Leaders with steady minds and quickened consciences must be developed for the professions, for business, for education, for social service.

Will the American colleges of this era be able to meet the present crisis as those of the previous eras met their tasks? Certain outstanding facts indicate a possible reply in the affirmative.

The world need has appalled the churches.

The social message of Jesus has awakened the sense of responsibility.

Shall the old and tested gospel of Christ be fitted to the unprecedented need?

Shall our institutions of learning produce men and women equipped to proclaim by word and deed the only saving message?

More specifically, our institutions must be equipped to send forth an adequate supply of professional and unprofessional workers such as

Ministers
Missionaries
Physicians
Teachers
Bible Teachers
Religious Education Directors
Religious Activity Directors
Physical Work Directors
Y. M. C. A. and Y. W. C. A. Secretaries
Social Workers
Deaconesses
Nurses
Pastors' Assistants
Sunday School Leaders
Leaders in Young People's Work
Evangelistic Workers and Singers

THE NUMBERS REQUIRED

THE Methodist Episcopal Church is calling for 13,000 volunteers to go into training for specific tasks. The churches of American Protestantism certainly need 100,000 enlistments during the next five years.

It is to be the greatest crusade in the history of Christendom. The crusaders must be trained in body and mind and heart. Our schools and colleges are the training stations.

A RELATIVELY SMALL INVESTMENT FOR A LARGE TASK

IT HAS recently been declared that education is now the greatest word in America's vocabulary. This is the declaration of a modern prophet.

Neither our statesmen nor our people have caught this vision if their deeds are the symbols of their faith. The federal government alone is spending this year a sum equal to five times America's entire expenditure for education.

The cost of twenty battleships would provide for the total five-year estimate of the American Education Survey Department.

COMPARISON OF ANNUAL EXPENDITURES FOR GENERAL EDUCATION WITH EXPENDITURES FOR CHURCH SCHOOLS

ENTIRE SCHOOL SYSTEM

$ 1,000,000,000 During 1920

BANK OF AMERICAN INDUSTRY

PAY TO THE ORDER OF The Entire School System

One Billion _____ DOLLARS

The United States

THE GRADE SCHOOLS

$ 650,000,000 During 1920

BANK OF AMERICAN INDUSTRY

PAY TO THE ORDER OF The Grade School

Six hundred & Fifty Million DOLLARS

The United States

COLLEGES AND PROFESSIONAL SCHOOLS

$ 150,000,000 During 1920

BANK OF AMERICAN INDUSTRY

PAY TO THE ORDER OF Colleges & Professional Schools

One hundred & Fifty Million DOLLARS

The United States

THE PUBLIC HIGH SCHOOLS

$ 100,000,000 During 1920

BANK OF AMERICAN INDUSTRY

PAY TO THE ORDER OF The Public High School

One Hundred Million DOLLARS

The United States

ALL CHURCH SCHOOLS

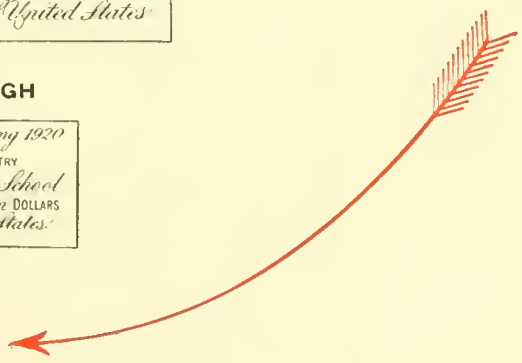
$ 25,000,000 During 1920

BANK OF AMERICAN INDUSTRY

PAY TO THE ORDER OF All Church Schools

Twenty-five Million DOLLARS

The United States



One act of Congress during the war authorized for the construction of aeroplanes a sum three times as large as the Interchurch estimate for American education.

And yet the billion dollars spent by the American people is a large sum as compared with the expenditure for distinctly Christian education by churches representing 25,000,000 members.

The combined expenditures of Protestant denominations for the maintenance of all types of educational institutions which they control total about $25,000,000 per year.

Protestants appropriate one dollar apiece each year to the operation of their own educational institutions.

The state spends for education $40 where the church spends but one.

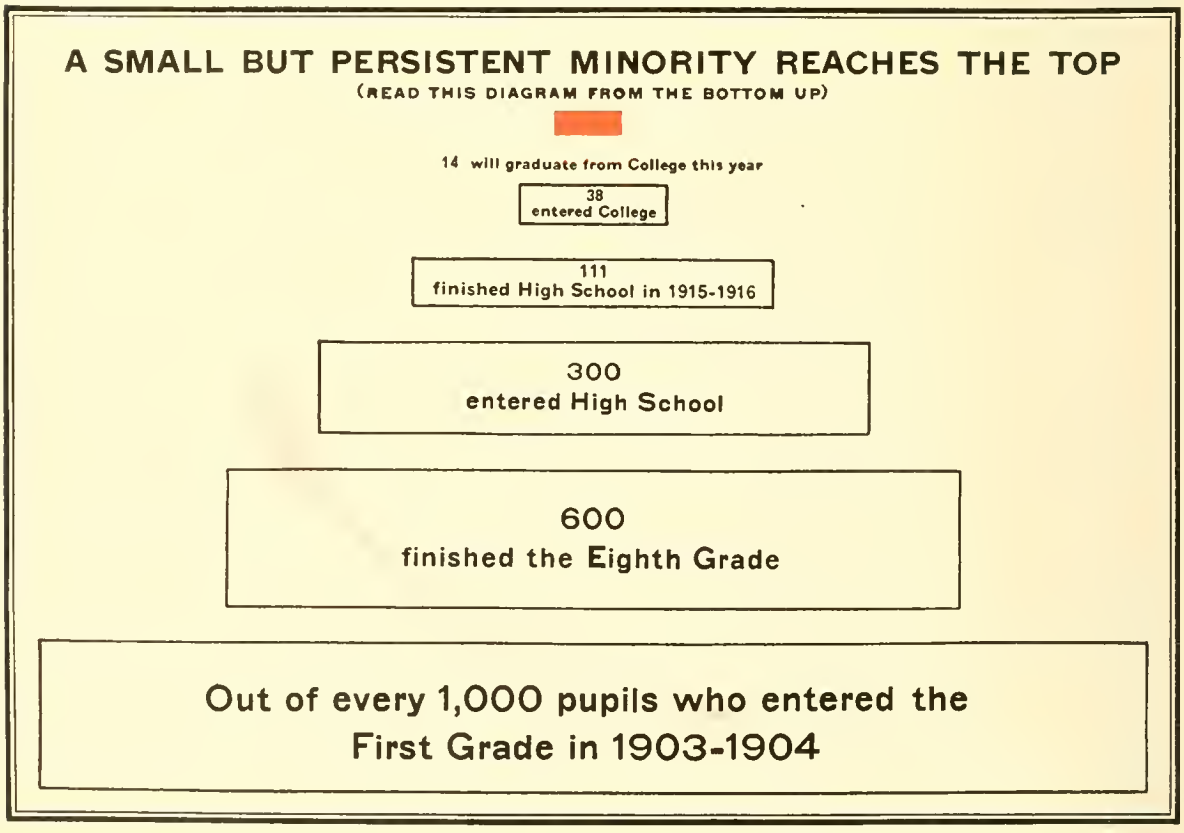
Christian education must be made more than the greatest word in our vocabulary. Lip service will not suffice. It must be made even more than a national passion. It must be made a living fact in our national life.

THE INVESTMENT IN MEN

BY THE present-day process of selection, in the operation of which multitudes of our boys and girls stop short of a college education, much human material is lost to the highest uses. Out of the 1,000 pupils who enter the first grade of our American schools only 14 remain to complete the college course. From this small group come most of the leaders of the churches as well as the leaders in other phases of national life.

It is upon the training of the 38 who enter college, of whom 14 finally "graduate" that the Protestant churches now focus their money, their skill, their prayer.

Speaking broadly, the state trains the children and the adolescents. The American Religious Education Survey Department presents the need and the opportunity in the home, school, and community. It is evident that in the field of higher education there has been as yet a relatively small investment of human resources.



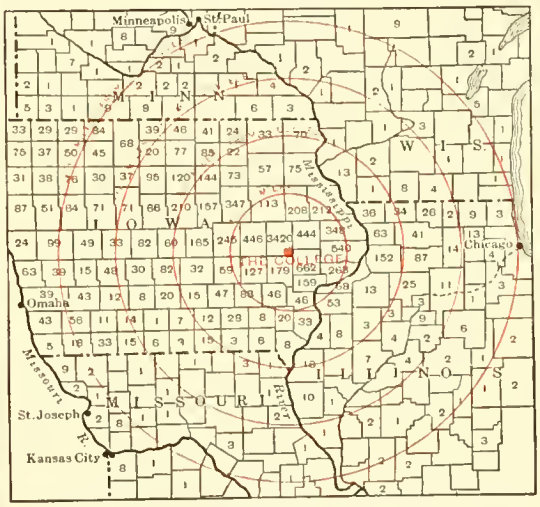
EDUCATION OF SOUTHERN METHODIST MISSIONARIES IN ACTIVE SERVICE SINCE 1910

A DISPROPORTIONATE INCOME

AND yet this small investment in human and material resources has produced a marvelous return. The churches have sown sparingly but under the favor of God they have reaped abundantly.

The authorities of the denominations represented in the Interchurch World Movement consistently report that on the average 90 per cent. of their ministers and missionaries have been trained in the institutions under their own jurisdiction.

COUNTY SOURCES OF STUDENTS OF A SINGLE DENOMINATIONAL COLLEGE SINCE 1860



FIGURES INDICATE NUMBER OF STUDENTS FROM EACH COUNTY

The lowest estimate made by any of these denominations is 80 per cent.

The Disciples report that but 10 per cent. of their college students attend their own denominational colleges and yet from that number come 80 per cent. of the leaders of the denomination

It has been found that of 288 missionaries of the Methodist Episcopal Church (South) trained since 1910 and now in active service,

236 attended Methodist colleges;
10 attended other denominational colleges;
14 attended independent colleges;
16 attended only state institutions;
12 are without college training.

OCCUPYING THE FIELD

A GLANCE at the map discloses the uneven distribution of our educational institutions. They were not located from a central office like branch houses of a great trust. They sprang up spontaneously from various motives, out of the general passion for education and have maintained close contact with their communities.

The problem of the geographical distribution of these institutions is not an easy one. The greatest of them depend upon a relatively local area for the bulk of their attendance. Almost 60 per cent. of the students of Harvard lives within fifty miles of Cambridge.

The adjoining chart illustrates the operation of this principle in the case of a typical American college. It is observed that within one hundred miles from this college come 65 per cent. of its students, and within fifty miles, 45 per cent. of its students.

It is by no means true that schools can or should be established on a purely geographical basis. There are many other vital considerations involved in a study of the field.

FOUR PROBLEMS

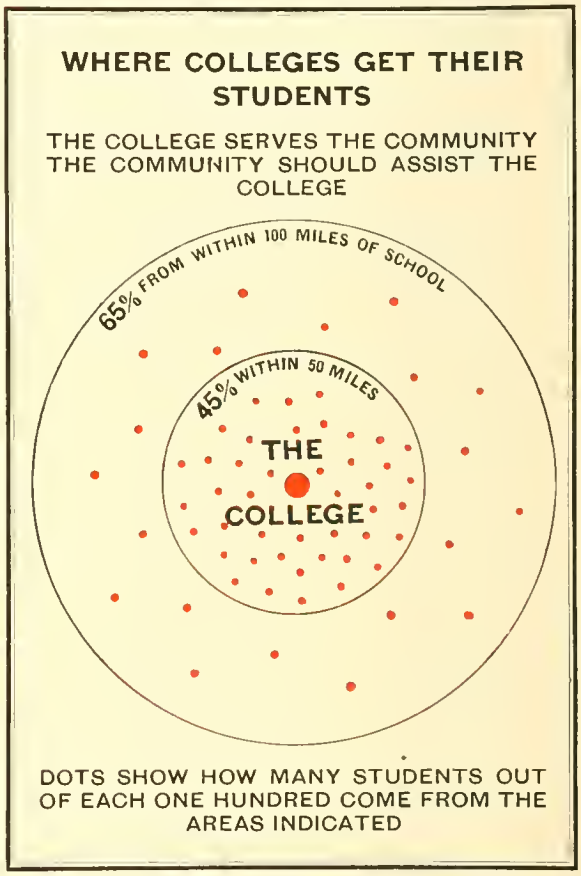
THERE should be first, a more satisfactory utilization of institutions that now exist. Our present educational mechanics should be made dynamic. Into institutions which are unfruitful or decadent should, if possible, be breathed the breath of life.

2. Economy of educational administration and supervision may require specializations of functions and combination of efforts. Union universities thrive on the foreign field. Why not at home?

3. Radical changes in the policy of some institutions, or even abandonment of efforts unwisely begun, may prove desirable in the interests of the kingdom program. There are all too rare instances in which denominations have voluntarily retired from certain fields and handed over to sister denominations their abandoned phases of work.

Cooperation, not competition, is our educational watchword.

4. It is desirable both to avoid unnecessary duplications and denominational rivalries; and to guarantee that within reasonable distance of every considerable community there be an



educational institution permeated with the Christian spirit and equipped for training the youth of a great Christian democracy.

TWO IMPORTANT PRINCIPLES

FIRST: what the churches undertake to do they should do in the best possible way.

Second: American education should be permeated with the spirit of democracy, which is the spirit of Christ.

"Christianity is the greatest civilizing, moulding, uplifting power on this globe, and it is a sad defect in any institution of high learning if it does not bring those under its care into the closest possible relation to it."—*Mark Hopkins, after fifty years at Williams College.*

DENOMINATIONAL AND INDEPENDENT COLLEGES

IN THE educational program the college is central in its relationships and preeminent in importance. It imposes conditions on the educational processes which precede it and largely determines those which follow. The completion of the college course and the winning of the baccalaureate degree bring the student to the moment when, in an important sense, childish things are put away and he becomes a man. He came to college a boy; he leaves college ready, at least, to begin to be a man.

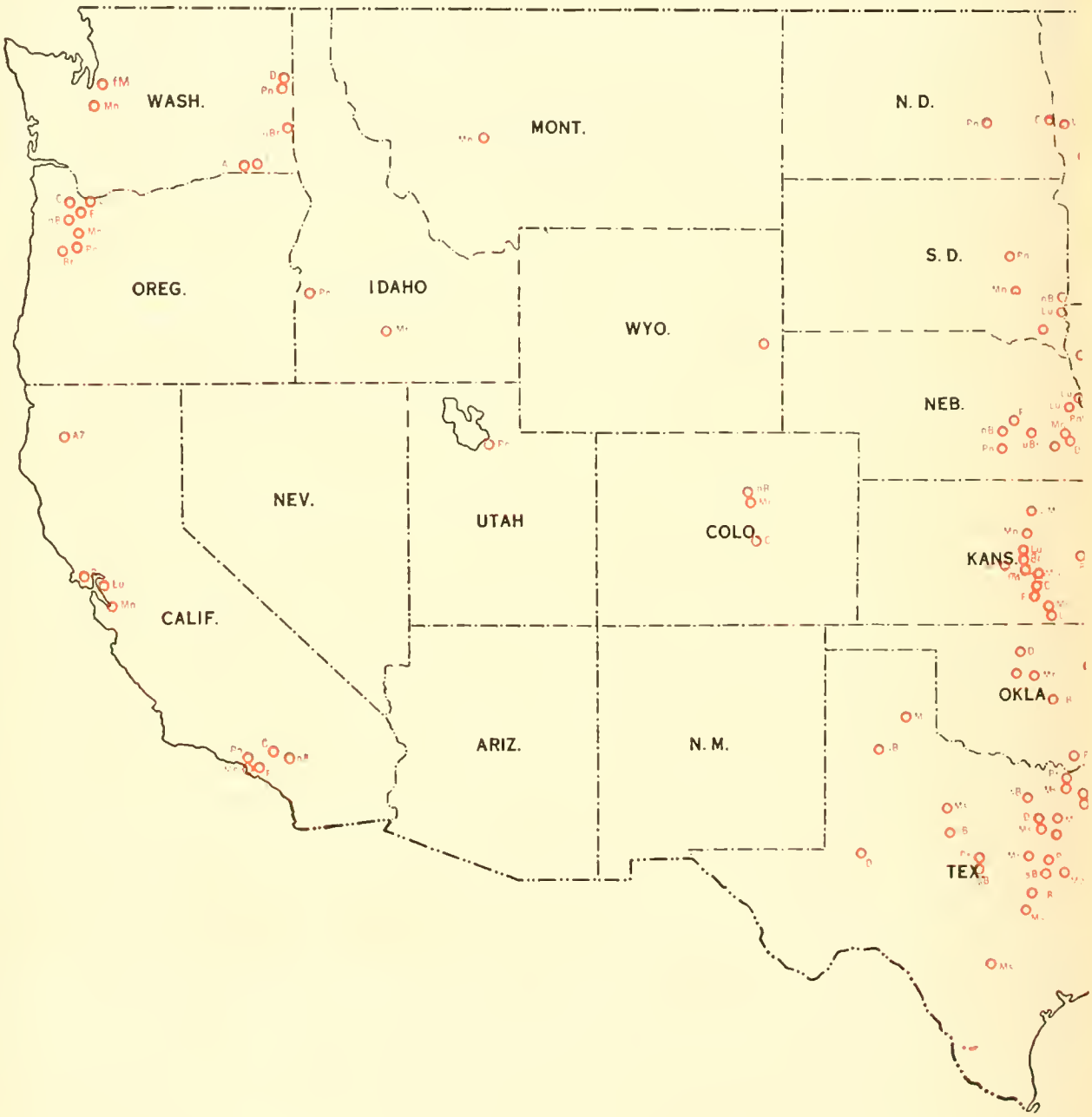
During the years immediately preceding college entrance the boy's life was like a fertile seed-bed which receives whatever is cast by the sower, whether good or bad. In this respect the years of adolescence, including those usually devoted to college preparation, deserve more careful attention than the college years. It is better economy to winnow the seed than to pluck out the tares from the growing wheat.

Whatever the seed sowing may have been the freshman enters upon a new experience. The horizon of childhood and early youth lifts and reveals long vistas of life and endeavor reaching into the dim distance. Purposes vaguely felt begin to take form and urgency. Ideals dimly seen become guiding stars. During four years the boy, about to become a man, is finding his place in the scheme of things. He is relating himself to the long past of human history and beginning to think forward into the unknown future. He is articulating himself with the web of present-day life and beginning to concern himself with its tangles and troubles. Out of it all there begins to emerge and take form whatever solid substance and structure of manhood he is to possess and this process we call the formation of character. It is the chief business of the college. It is here that the destiny of the Republic is largely determined.

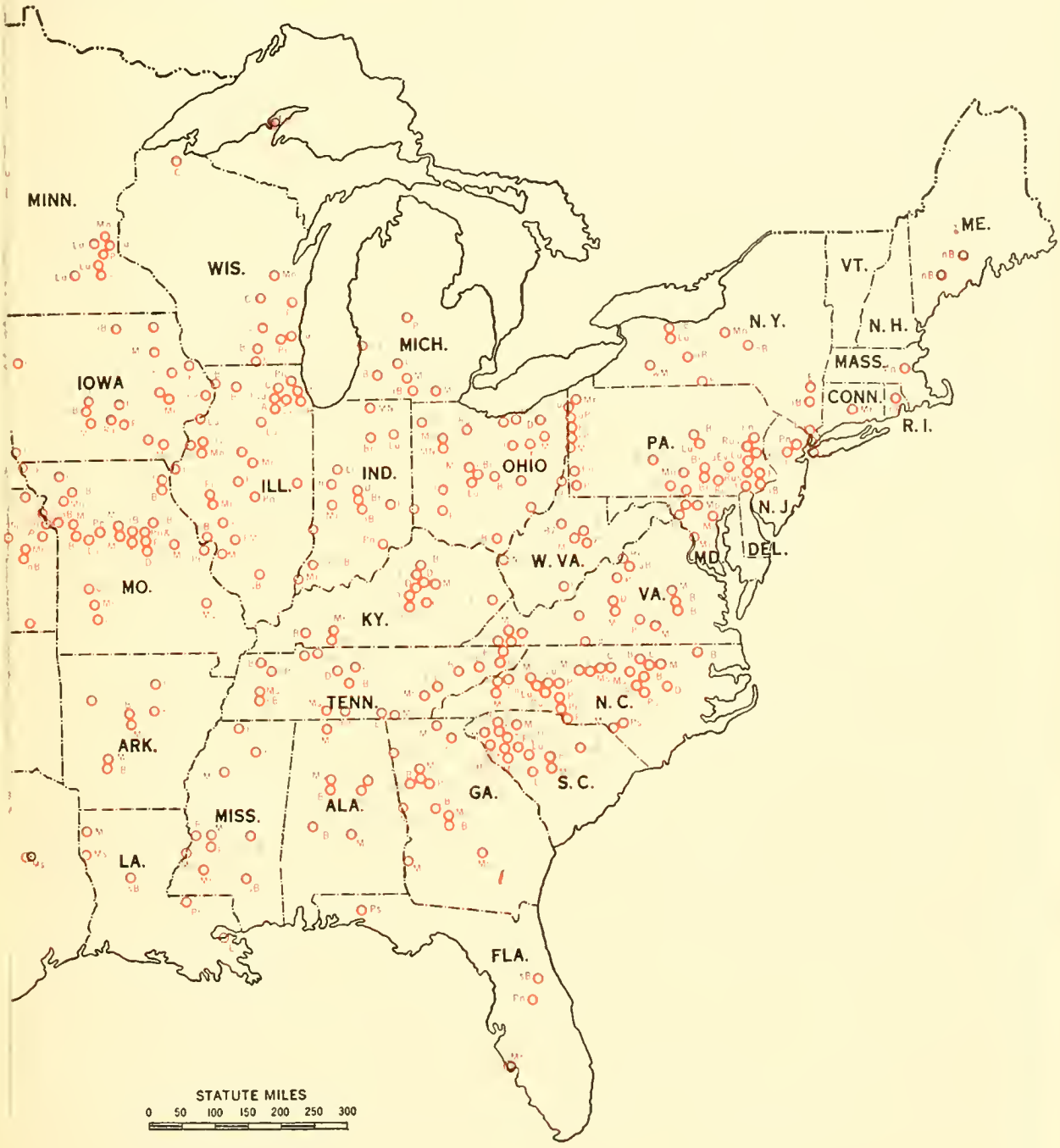
The conditions and influences of college life are, or should be formed in view of the objective which has just been stated. Some one has said that the most important part of the university is its library; but the most important part of the college is its faculty. The epigram points to a clear distinction between the two different stages of study. The university student is seeking truth or acquiring skill. The college student, consciously or unconsciously, is seeking culture of mind, heart, and will.

The means in either stage of study should be adapted to the end. Libraries and laboratories with scholars in charge will constitute the necessary equipment of the univer-

DENOMINATIO
LOCATION



NAL COLLEGES
AND CONTROL



sity. Teachers full of faith and enthusiasm are the *sine qua non* of the college. As flame kindles flame, so the genius for living is kindled in the heart of the student who is so fortunate as to find great teachers. "He fixed my destiny in life" said Thomas Jefferson of William Small, a member of the faculty of William and Mary College.

Many great teachers in our American colleges have guided thousands of earnest students into paths of service and honor. Recognition of the gifts of the colleges to the life of the nation prompted a recent editorial writer to say of the colleges: "They are the fountain heads of patriotism; the life springs of national courage and devotion; the inspiration of the people; the sacred shrines of the ideals and the abnegations, which far more than her material prowess, make a nation great."

The same writer quotes with approval an English estimate of Oxford and Cambridge, emphasizing the relation of these historic universities to the life of the nation; "The main intention of Oxford and Cambridge," said the English writer "is to encourage a spirit among the young men of England which looks instinctively beyond utility and is conscious of a call to account very strictly to the world for such talent or power as a man may have."

The Field

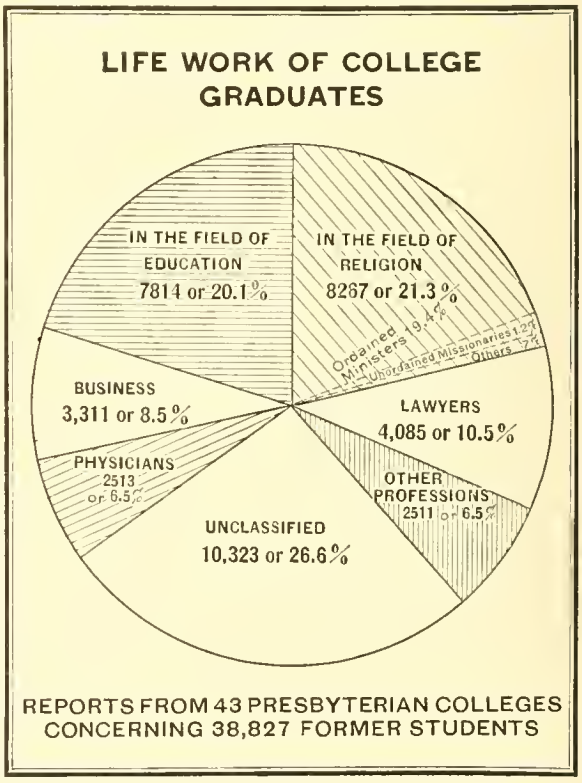
ITS AREA

WHAT has already been said suggests that the field of the college is more than a mere geographical or pedagogical area. It is also an intellectual, moral and spiritual area. An adequate survey would include a study of all the springs of impulse and comingling influence and purpose which have united to make the American college. It would describe its contributions to the social, civil, economic and religious life of the nation. Some of these things have already been suggested in the preceding paragraphs. Others will be mentioned later.

AN ILLUSTRATION

BEFORE passing to the description of the more material aspects of the field of college activity it will be interesting to note the work of college graduates and their relation to the life of the community as indicated by the accompanying illustration:

The forty-three colleges from which the figures



used in this illustration were obtained are sufficiently typical and widely scattered to make the statement significant. The outstanding fact is that college groups are leaders in the communities in which they live and work. About 58.4 per cent. of those whose occupations are definitely known belong to groups which, in every community, are the natural leaders. In any community no other four men will ordinarily exert the aggregate of influence exerted by the minister, the teacher, the lawyer and the physician. Moreover, these four groups are composed of those who, for the most part, are guided by altruistic motives. Even if the cynically inclined would exclude lawyers as a group from altruists, it may still be said so far as these figures are concerned they show that the typical college graduate is spending his life with an unselfish motive for the good of his fellows.

If it had been possible to follow the 10,323 graduates concerning whom no information was given, doubtless it would have been found that they are distributed among the remaining groups in about the proportions of those whose vocations were reported. The conclusions indicated would therefore be strengthened rather than weakened.

The American Christian college is the source of high ideals and splendid leadership now as in the days of our fathers.

THE INTERCHURCH MOVEMENT AND THE COLLEGES

THE Interchurch World Movement is dealing with the colleges in certain particular ways with a specific and practical end in view. It is, first, differentiating the college from other types of educational institutions; secondly, it is attempting to secure more complete and better analyzed information concerning it than has in the past been available; thirdly, it is proposing to use this information in securing more adequate appreciation and support for the college than it has had thus far. Ultimately, it hopes to assist in making better colleges—better financially, educationally, spiritually. The accomplishment of this task will inject a new spirit into the educational factors of our national life.

DIFFERENTIATION

DESCRIBED in present-day academic terms, the college is an educational institution offering certain courses of study and requiring 15 Carnegie units for entrance and 120 semester hours of such work as its faculty may determine for graduation.

Completion of the courses of study is marked by the conferring of a baccalaureate degree. These differences separate the college sharply from the preparatory school on the one hand and from the university on the other.

The university, when its practise is in accord with its name, requires a baccalaureate degree for entrance upon its courses of study.

The preparatory school carries its students only to the doors of the college, presenting them there with their credit of 15 or more units.

THE JUNIOR COLLEGE

IN RECENT years a new type of institution has appeared. At least a new name has been applied to it. Its distinctive feature is a course of study paralleling the freshman and sophomore years of the college course and imposing the same entrance requirements. Usually this course is offered in connection with the secondary or preparatory course of study.

The junior college is sometimes developed from a secondary school which has extended its courses of study. In other instances, four-year college courses have been reduced and the granting of degrees discontinued. In still other cases, at the time the institutions were established, schools of this type were thought better suited to the needs of the communities than either the secondary school or the college. For convenience, the junior colleges are grouped with the colleges in the Interchurch World Survey.

PREPARATORY DEPARTMENTS

ALMOST all of our American colleges either began as academies or during their earlier years maintained preparatory courses in connection with their college work. As they have grown older and stronger they have usually abandoned their preparatory departments. Many of the colleges, however, still find it

necessary to maintain such departments. The educational survey includes information concerning these departments.

ECCLESIASTICAL RELATIONS

THE Interchurch World Movement, being a cooperative movement on the part of the church bodies, is limited in certain particular respects. Any funds which it secures or directly aids in securing will belong to the cooperating church agencies. The colleges which may benefit by such funds are those the needs of which are included in the official budgets of these agencies.

INDEPENDENT COLLEGES

THERE is, however, a wider horizon than this which lifts at least in one direction. There are conspicuous and useful colleges, among them some of the oldest and strongest in the land, which have never sustained such an ecclesiastical relation as has been mentioned in the preceding paragraph, or if such relation once existed, it has been so long lost that it would not now be possible or wise to restore it. These colleges fill a most important place in our educational system and are certain to derive benefit from the common survey.

USES OF THE SURVEY

IF THE survey can be made practically complete a most valuable storehouse of information will be created. Special studies of the greatest usefulness will be made possible. Standards can be erected, good customs and worthy institutions strengthened and poor ones made good or eliminated.

Commissions for the study of special phases of college education have been provided for by the Council of the Church Boards of Education and the Association of American Colleges. The material produced by the survey will be available to students and administrators of educational work for years to come.

THE NUMBER OF COLLEGES

IT WILL probably be forever impossible to know at any given moment the exact number of colleges. Opinions concerning particular institutions will sometimes vary. The facts also change from year to year as institutions are compelled by new conditions to advance or retreat. Institutions bearing marks of the college, as those marks have already been described, are scattered thoughout the land and are found in every state but three, the exceptions being Arizona, New Mexico and Nevada. The total number, with the reservations noted above, is 514. Of these, 419 sustain some acknowledged relation with a recognized church body. This relation may be close and organic, carrying with it a degree of authority over the college; or it may be merely historic and informal. In the latter case the college is organically independent and autonomous, the denominational relationship involving friendly interest and, sometimes, financial support but no administrative control. For the purposes of the Interchurch World Survey, all colleges to which this description applies are called "denominational."

The remaining 95 institutions of the college type are called "independent." Among them are some of the oldest, strongest and most useful colleges in the land. Many of them were organized by action of ecclesiastical bodies or in the interests of the church.

Owing to methods of organization in use in earlier days, or to changing conditions, the ecclesiastical relations once established or sustained have lapsed. This group of colleges, however, because of its age, its large numbers of friends and the wise administration it has enjoyed, has become a powerful factor in American education.

DENOMINATIONAL GROUPS

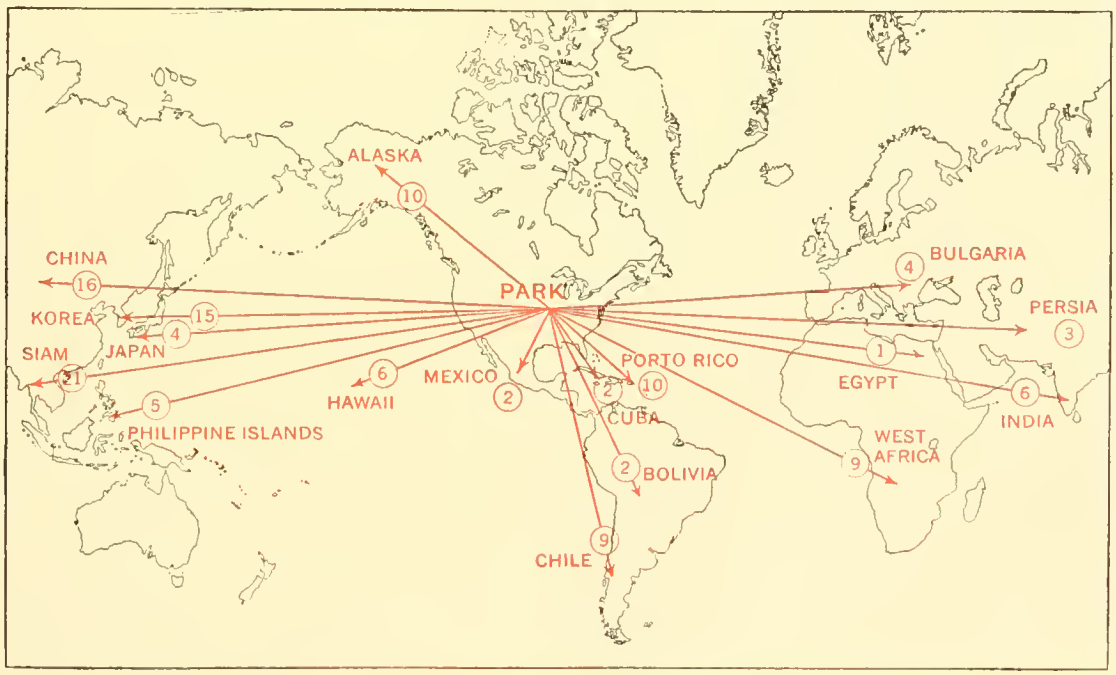
THE 419 "denominational" colleges, the names of which have been classified by the American Education Survey Department, are related, as indicated above, to 30 different church bodies. Before announcing the classification it is necessary to explain some differences which wil' be immediately apparent when the list is compared with the various denominational lists. Many denominational lists include colleges, preparatory schools, universities, seminaries and training schools in a single unanalyzed group. It is not always possible to reach an agreement with regard to a given in-

stitution. Definitions have not yet been so formulated as to be generally accepted and classifications will therefore differ in details. A few institutions are under joint control and their names appear in two different denominational lists. The names of some old colleges, now classified as independent, still appear in lists published by church boards of education. Boards of education have in a few instances apparently omitted the names which they previously included. With these explanations of differences—which will at once be noted when the numbers as given below are compared with church lists—the following classification of 419 "denominational colleges" is submitted as approximately correct but subject to changes in detail:

COLLEGES OF 30 DENOMINATIONS

Advent Bodies	2
Northern Baptist Convention	29
Southern Baptist Convention	46
Seventh Day Baptist	3
General Baptist	1
Church of the Brethren	8
American Christian Convention	7
Congregational Churches	23
Disciples of Christ	20
Evangelical Association	3
Society of Friends	10
Holiness Church	1
Lutheran Bodies	40
Mennonite Bodies	3
Methodist Episcopal Church	44
Methodist Episcopal Church (South)	54
Wesleyan Methodist Church	3
Free Methodist Church of North America	3
Methodist Protestant Church	3
Moravian Bodies	2
Presbyterian Church in the U. S. A. (North)	52
Presbyterian Church in the U. S. (South)	30
Associate Synod of North America	3
Reformed Presbyterian Church	1
Cumberland Presbyterian Church	1
United Presbyterian Church	5
Protestant Episcopal Church	3
Reformed Bodies	10
United Brethren Bodies	8
Universalist Churches	1
Total	419

CONTRIBUTION OF ONE COLLEGE TO THE FOREIGN FIELD IN FORTY YEARS



The Present Resources

SPIRITUAL ASSETS

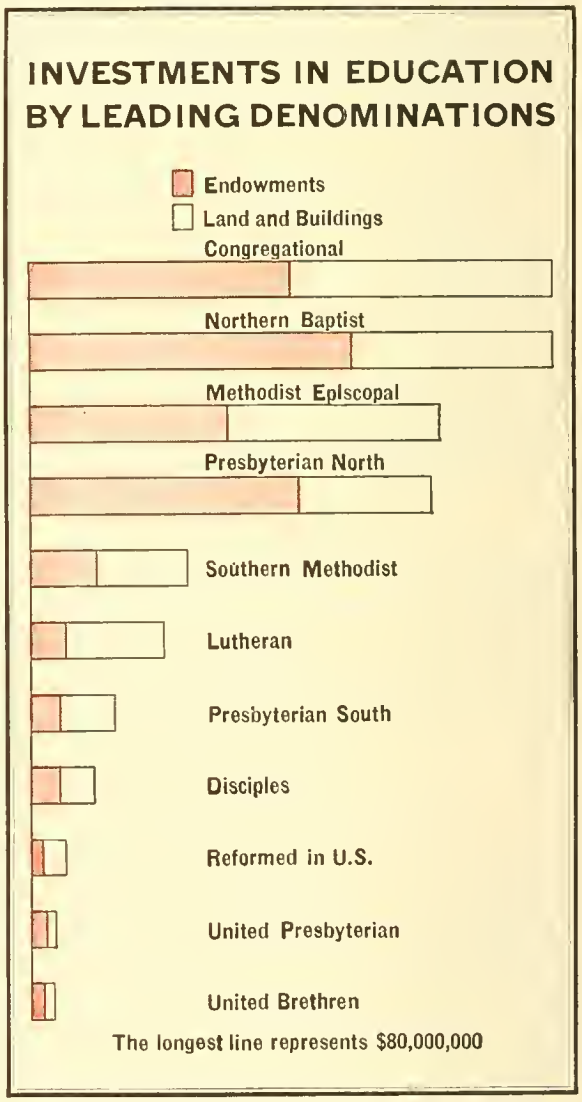
AN ENUMERATION of the resources of the American Christian colleges must first take account of their spiritual assets. From the earliest colonial days the American community has been receiving from her colleges returns which are infinitely great when compared with the material investment involved. Measured by spiritual standards one William Small, one President Humphrey, or one Mark Hopkins will more than equal in value all the millions of money which have been invested in our famous old colleges. Thousands of less known but equally devoted teachers have invested their lives in American Christian education, and through their unselfish service an infinite accumulation of spiritual power has accrued to the benefit of our colleges. Out of this spiritual heritage we as a people have reaped a great harvest of good in every field of religious and civil life. Our Christian democracy, still sound at heart, though threatened on every side by dangers and temptations arising from our modern prosperity and the development of American civilization, is the product of this moral and spiritual investment.

THE COLLEGES AND MISSIONS

MORE than one hundred years ago in the heart of Samuel John Mills, a college boy, there was kindled a flame of missionary zeal which, lighting first a few and then a multitude of other lives, has spread around and around the world. College students the world over have been the first to feel the urgency of the command to go into all the world and to make disciples of all nations.

During the first twenty-eight years of the history of the American Board of Commissioners for Foreign Missions, 201 men were sent out to the various fields served. Of these, 159 were college graduates, although in those days college training was not so easy to obtain as now. The map shown in the foregoing illustration tells the story of the part played by one college in the work of foreign missions.

This institution is only one of a very considerable number, any of which might equally have served the purpose. Such an institution is like a city set on a hill—it cannot he hid. Its light and truth shine through all the world. Such institutions may truly be reckoned among the spiritual assets of the nation. Their value cannot be computed. The Scotch suggest a point of view in thinking of such institutions when they say "Ilka scholar adds to the riches of the commonwealth."



MATERIAL INVESTMENTS

WE HAVE thought in the past that our investments in endowments, buildings, and equipment were large. Great expenditures for other purposes have recently tended to humble our pride in what we have done for our colleges. Just what has been done no one can know exactly, but detailed statistics are not needed to indicate the most important fact with which the American Christian college must deal. That fact is the imperative need that the present material resources of our Christian colleges should be multiplied by two or three if, in this extremely important field of activity, we are to keep pace with twentieth century progress.

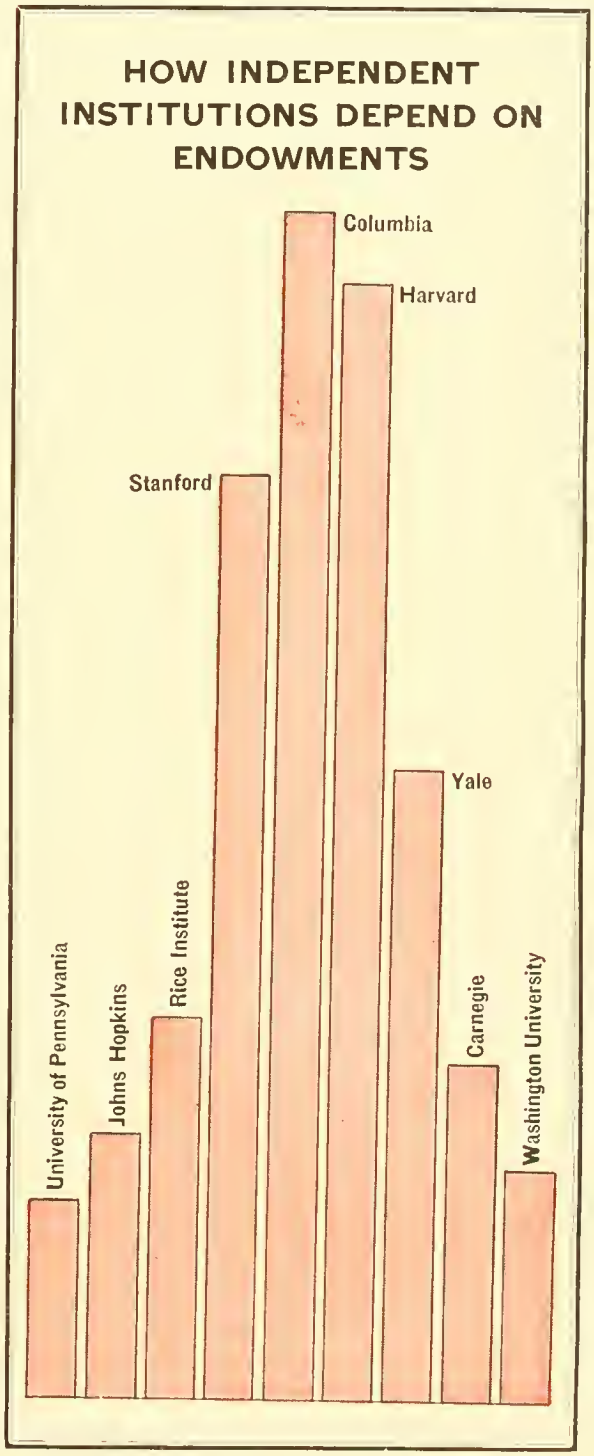
A PARTIAL VIEW

THE facts at present known permit only a partial view of what the churches have invested in Christian education, and this view is one of relations rather than completely developed conditions. The preceding illustration indicates the relative investment in education as made by eleven denominations. The measuring rod of $80,000,000 furnished by the longest line will enable one to form an impression concerning the total investment by these eleven denominations.

ANOTHER ASPECT

FROM a different point of view attention is directed to the most important item in the college schedule of material resources. There are but three possible sources of college income, namely: student fees, income from endowment funds and annual donations. The latter source of income is an uncertain one. While dependence upon it serves in part to keep an institution in living relations with its constituency, it does not, because of its uncertain character, provide a sound or permanent foundation on which to build. Students should pay a just proportion of the cost of their education. That proportion will vary somewhat with different students and in different institutions. The best information available shows that the average student in our American colleges pays a little more than one-third of the cost of his education. The remainder is borne about equally by the income of endowment funds and annual donations.

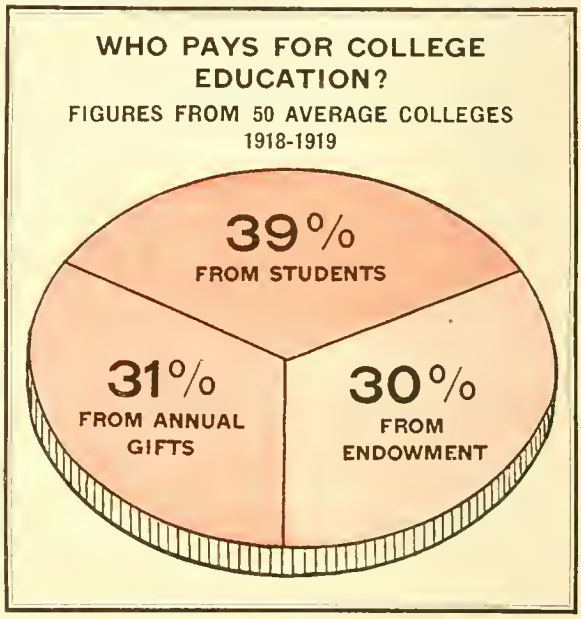
In other words the American Christian college is like a house built upon a foundation one-



third of which is shifting sand. This fact presents one of the most serious problems in the college field, namely, the problem of assured financial support. The answer is in the three words—largely increased endowments. These, and these only, will meet the need.

The account of the struggles of our colleges to secure adequate endowment forms one of the most interesting chapters in the history of American education. As a college grows old its alumni and friends build under it a firm foundation of permanently invested funds. The illustration on page 165 shows what has been done in providing endowments for nine well-known institutions.

Though the aggregate of college endowments is measured by hundreds of millions, it is still sadly inadequate. Harvard, Princeton, Cornell, Smith and other well-known institutions are now in the midst of campaigns for greater endowments. These and many similar facts serve to emphasize the vital importance of this aspect of the college situation.



The Problems

THE HISTORICAL PROBLEM

HISTORICALLY, the first of the college problems to emerge in this country was the ecclesiastical problem. The genius of American civilization arose in New England and the men and women who first established communities there entered upon that perilous enterprise "for the glory of God and the advancement of the Christian faith." Having established the civil government and builded houses for themselves and reared convenient places for God's worship, the next thing they "longed for and looked after was to advance learning and to perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust." Therefore the church and the college were built side by side and all but identified by the closeness of their relationship. Indeed, it was a church-state which was established—a real theocracy in a new world.

Out of the sacrifices and sufferings for the sake of religion through which the founders of the first colleges passed there arose in a very human and natural way bitter controversies concerning forms and practises. Colleges were established in the interest of this or that religious practise or theological dogma. In the course of time the state as we shall see in a later paragraph, began to participate in education. State institutions under the accepted constitutional theory could sustain no official relations with the church. Some of the older colleges established by the church and at first identified with it broke their formal, organic bonds and are today quite as independent of the church as are the state institutions.

But the church has never ceased to participate in education and its vital interest in this cause is generally conceded. It may, therefore, be a cause of wonder that the problem of the ecclesiastical relation of the college to the church seems no nearer a satisfactory solution than in the past.

Shall the church, as such, own and operate the colleges, as some contend?

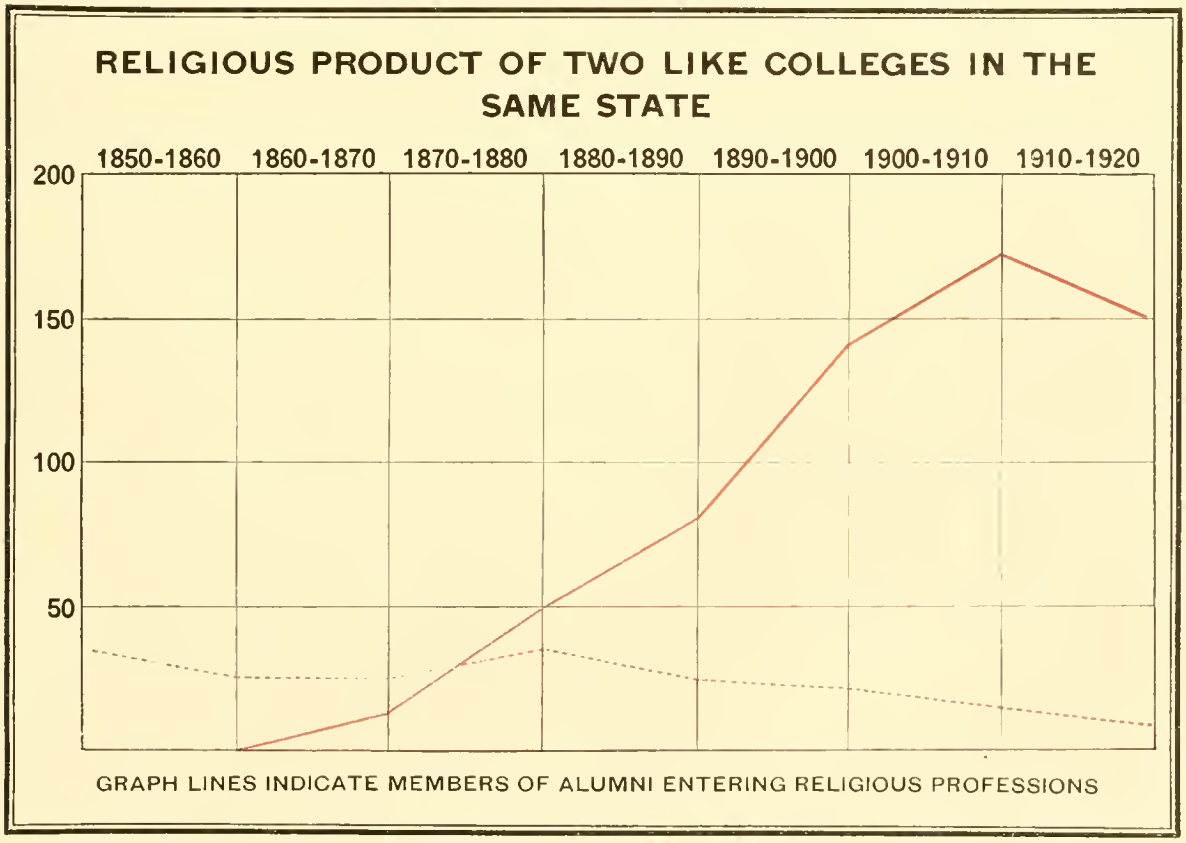
Or, shall it sustain an organic relation with them, exercising by charter provisions a measure of authority and control?

Or, shall it depend upon historic friendships and established traditions for the accomplishment of its objects?

What are the objects of the church in entering the field of education? There have been times when churches pursued unworthy objects in this field. Colleges have been used to vindicate dogmas for their own sake or merely to defend practises hallowed by time. But these things have been only temporary violations of a noble tradition. The subject both of the church and education is the human soul. When with clearer vision and simpler faith we reconcile differences of means and methods by judging them with reference to the one common center of interest we may reach a solution of this problem. In the light of such a vision no church would seek to control education in the interest of a mere sectarian interpretation of Christianity. As little would any institution forsake its central and fundamental objective of spiritual culture. Mere ecclesiastical relationships will be seen only as means to an end. They will not be made ends in themselves. The right and effective method of avoiding a danger which lurks in an organic relationship between the college and the church is the arousing and maintaining of a right spirit in the church. When this is done the organic relationship will involve no danger to education and the independent college will be so influenced by its environment that it will not fail to follow its heavenly vision.

THE PERSONAL PROBLEM

THE problem of the institution as related to the church is closely connected with the problem of the student as he submits himself more or less deliberately to the influence and inspirations of college life. Culture of the soul which has been suggested as the objective of college life is a comprehensive thing. The object of all culture is the development of the subject into the likeness of its own prototype.



The highest human aspiration will be satisfied when the soul awakes in likeness to God. The American Christian college, therefore, justifies itself if it helps to produce a race of more god-like men. Does college experience on the whole send men and women out into the world with clearer and more comprehensive vision. purer aspiration, nobler, stronger and more unselfish purpose? Unless it does all of these things it has failed fully to accomplish its objectives.

The survey, though it is not yet sufficiently advanced to permit the tabulation of statistics which would illustrate this part of the discussion, has revealed many particular facts which strengthen our faith in the character-forming influence of our colleges. Here and there institutions are conspicuous by the characteristic altruism of their graduates. The rosters of some mission stations seem almost like the alumni rolls of certain colleges. When in the World War liberty and righteousness seemed to be trembling on the edge of the abyss, college students and recent graduates filled the first ranks of the volunteer armies. If compassion for the sinful and suffering, self-sacrifice for the sake of the world or a neighbor, allegiance to the things that are true and righteous are among the "marks of the Lord Jesus" upon men, the colleges have done much to solve the personal problem with which every real student must concern himself.

THE PROBLEM OF WORK

THE critics of a certain college said of it: "It is a social institution, not an educational institution." A well-known college president after visiting a number of colleges reported having seen on the walls of several students' rooms the motto: "Do not let your studies interfere with your college life."

These two half-serious flings at the kind of life college students are supposed to live indicate another modern college problem: how shall old-fashioned habits of work be re-established? Thoroughness, accuracy, ability and willingness to stick to a task until it is finished are things which will be demanded of the college graduate, but college experience does not always give them.

There are signs, however, of a renascence of work among college students. The currents of world-life have swept away all provincial barriers. The forces and interests of a new time have laid hold upon all except the incorrigible pleasure seekers. Many of the present generation of college students have passed through a war experience involving either the most exacting training, active military service or both. This experience has made college men out of many hundreds of college boys. To these young veterans of the war college life now means serious, earnest work. To the colleges the presence of a very considerable body of such students means a real revival of study and, in part, at least, a solution of the problem of work in college.

THE FINANCIAL PROBLEM

THE problem which compels the most earnest attention of college presidents and trustees has already been suggested. Its terms are very simple. It begins with the accepted theory that education is, in part, a philanthropy. Students have never been able to pay the full cost of their education. The good of the community requires that the benefits of education be available to as many as are fitted by natural qualifications and disposition to receive them. After collecting from the student what he can and ought to pay, the balance must in some way be secured from the community.

In America, the constitutional principle of separation between church and state must be taken into account. The result of the application of this principle has been a double solution of the problem of the financial support of education, namely, large state appropriations for one group of institutions, and large private foundations for institutions of another group.

It is with the latter group that we are concerned in this part of our discussion. Stated in its briefest and simplest form, the problem is to secure adequate endowment for the support of the colleges which ought to be perpetuated. Two specific questions immediately present themselves, namely, how much of its income should a college receive from properly invested endowments; and, secondly, how may such permanent endowments be obtained?

At present the demonstrated fact, as already stated, is that about two-thirds of college income is derived from sources other than student fees. Should this necessary two-thirds of college income be capitalized by safely invested endowment or should any considerable portion of it be derived from uncertain annual donations?

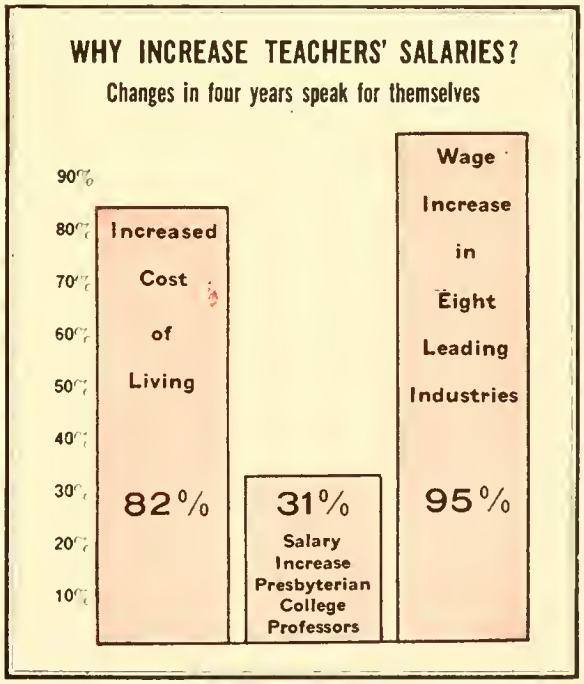
The argument that dependence upon its constituency for financial support will keep the institution responsive to the needs and desires of its constituent group is weakened by two considerations: the first is that the objective presented is not an educational but an ecclesiastical one; and the second is that such a situation puts educational efficiency in constant jeopardy. In the twentieth century, educational freedom cannot be subjected to ecclesiastical interests however valid and important those interests are. Moreover the efficiency of an educational program requires the assurance of a reasonable support. Such support cannot be given while any considerable portion of the necessary income of the college is derived from a source as variable and uncertain as annual donations will always be. The suggested solution of the problem, therefore, is that endowment sufficient to produce approximately two-thirds of the necessary income should be secured.

Special emphasis is given to this aspect of the situation by a particular group of facts. The great reason given in justification for their campaigns by all the colleges now seeking larger endowments is the necessity of increasing teachers' salaries. In colonial days teachers accepted commodities in part payment of their meager salaries. In days not so distant, members of the faculty of an institution which now stands among the greatest in the land gratefully accepted loads of hay and other farm produce as satisfactory payments on salaries. It is even recorded that, the college having come into possession of a quantity of pills which were judiciously distributed in payments on salary balances long overdue, one member of the faculty entered formal complaint of inequality in such payments.

But such days are long past. Teachers in our American colleges must meet present-day requirements with regard to their training and they must meet strong competition with more highly paid instructors in lavishly supported state institutions. They must measure salaries but slightly increased against costs of living which have almost or quite doubled, and they must compare their utterly inadequate salaries with the wages of industrial workers which have more than kept pace with the increased cost of living.

The salaries of college professors must be largely increased if we are to maintain even our present standards of efficiency. A recent study shows that the cost of living has increased 82 per cent.; that the average wages paid to workers in eight of our leading industries has been increased 95 per cent.; but that the salaries of professors in Presbyterian colleges have been increased only 31 per cent. during the same period.

These facts are presented in interesting graphic form by the following illustration:



A PROGRAM OF PROMOTION

COMING still nearer to the ultimate terms of the problem, it resolves itself into a program of promotion by the administration of the local institution on the one hand; and

on the other, such guidance, limitation and encouragement as the church board or other representative group may be able to give.

Without carrying the discussion further it would seem that all the essential factors of this most urgent of the practical problems demanding solution by the college have now been stated. In a situation as complicated and elastic as that surrounding the American denominational college all of these factors must be taken into account. The final solution in any particular instance will depend for the most part upon the energy, initiative, wisdom and persistence of the local college administration.

Perhaps when this statement is reduced to its lowest terms it is: "First, catch your president."

The Policies

FOUNDED ON FACTS

THE Interchurch World Movement, being the cooperative functioning of its constituent bodies, can have policies and programs in any field of activity only as they emerge through conference and agreement on the part of the cooperating churches. It does, however, enjoy the advantage of having a more complete fund of information than exists elsewhere and it sees the world-situation from a more central and comprehensive point of view. It is therefore able to formulate wiser policies and to suggest programs promising greater efficiency, economy and success than could be expected from other sources. Church boards, even the greatest, include only a part of the field which is the world. Board secretaries, even the wisest, are human and subject to the limitations of tradition and constituency.

The Interchurch World Movement is in its essence the expression of a divinely stimulated and guided impulse bringing the churches together under conditions of twentieth century freedom from precedent and prejudice to unite their knowledge, wisdom and devotion for their common efficiency in promoting the good of the world. The few particular things which are proposed as desirable in the field of education are therefore presented not with administrative authority but only as our best interpretation of the completest possible assemblage of facts.

COOPERATION

YEARS before the Interchurch World Movement was born, competition in education was denounced by many of the wisest and most forward-looking men. With our increasing wisdom and wider vision we recognize with regret the waste of money, men and opportunity due to unwise and sometimes selfish competition in altruistic activities.

In the college field, unrelated denominational ambitions and activities have too often degenerated into wasteful competition. More colleges than are needed have been established in some regions. Perhaps there may be a few places where now or in the future new colleges should be established. Who knows? Inefficiency and waste, loss of prestige and power have resulted from such a situation.

The policy which the Interchurch World Movement would recommend is obvious. It is expressed by the single word "cooperation." With such a policy, no right-minded person would quarrel. The difficulties arise when we begin to state in detail what we mean by cooperation. In general terms the program of cooperation proposes to secure in any given region the right number of efficient and conveniently located colleges.

The adoption and carrying out of such a program involves agreement in answering several preliminary questions.

What is the most desirable number of students in a college group?

How ought denominational interests in collegiate work to be represented and cared for?

What correlations, economies and special emphasis should be sought?

These and similar questions which will arise indicate the difficulties to be overcome in em-

bodying the policy of cooperation in practical programs.

Difficulties, however, exist in order to be overcome. Cooperation has come to be much more than an interesting theory. It is an imperative obligation imposed by a newly-awakened spiritual sense on the part of all altruistic organizations and individuals. There are many signs of the pressure of this new sense of obligation. Some combinations of overlapping work have already been made; others are in progress. As has already been stated, Commissions have been appointed by the Association of American Colleges and the Council of Church Boards of Education to study the facts disclosed by the Interchurch World Movement survey. Out of such studies there will come practical suggestions of programs which will hasten the day when Methodist and Congregational colleges will lie down together in the same green meadow of ecclesiastical relation; when Presbyterian and Baptist colleges will walk amicably together beside the same still waters of religious purpose because all are led by a common spirit of cooperation in serving the one great cause.

STANDARDIZATION

THE preceding paragraph suggests, by implication, at least, a second policy which may well be embodied in college practise, namely: the standardization of all college accounting. If there is to be a real cooperation and in some cases consolidation, varying practises and contradictory terminology must be reduced to harmony.

In very many particular institutions a third thing even more elementary in character must be done: a real organization must be effected and real and appropriate accounting methods must be adopted.

The American Education Survey Department uses the term "accounting" to describe reports both of the financial and the academic activities of the college. Few colleges have kept adequate records of their academic activities. Almost none can tell by means of exact data how the activities of one department compare with those of another; to what degree students and teachers actually meet routine academic obligations; what the cost per student, or per student-hour of particular courses or departments may be.

The obligations and the advantages of such administration of college affairs are more and more apparent. Great business enterprises appeal for public confidence and investment by explaining in minutest detail the nature, the cost and the reasons for their operations. Much more should colleges, having the highest altruistic objectives and dependent largely upon philanthropy for their maintenance, be anxious to make a complete and intelligible accounting of their work.

If this emphasis rests more heavily in one place than another that place is the financial administration of the college. There was once a time when the college president could keep, or at least attempted to keep, the college books in his waistcoat pocket and the knowledge of its financial affairs in a brain sadly over-burdened with other and, as he may have thought, higher interests. But that day is long past. College finances now require a system of accounting adapted to the nature of the business. Reports should be presented at such intervals and in such analyzed form that it may be possible by the use both of academic and financial statements to answer any reasonable question with regard to costs, relative values or needs. Moreover the most of such information should be available to the public. Here the obligation of publicity is coterminus with the dependence of the institution upon the public for patronage and support.

Some very interesting and gratifying comments concerning the policies of accounting now proposed have already been elicited by the survey. The methods of accounting necessarily suggested by the form of the questionnaire have called forth both criticism and praise. The important thing however is that the desirability of finding and adopting appropriate and standardized methods of accounting is almost universally conceded.

EMPHASIS

MORE than one hundred years ago, William von Humboldt, the first Prussian Minister of Education said: "What you would have in the state, you must first put into

the minds of the people by means of the schools." The rulers of Prussia desired a military autocracy. Through the policy established by von Humboldt and maintained by his successors they obtained it.

What do we desire in America? Two things at least: in government, democracy; in personal life, true religion. But before democracy can exist as a form of government it must exist as an ideal, a plan and a desire in the minds and hearts of the people. The way to secure and perpetuate democracy was pointed out by von Humboldt. It was emphasized by a recent editorial writer in America who said: "The educational system is the very mind and soul of the nation."

The colleges of a democracy should emphasize that group of subjects which unfold the principles of government, interpret history and provide a philosophic background for the constantly changing drama of sociology and economics. In all of these wide ranges of knowledge and experience, the boy before he leaves college should have settled the points of his intellectual compass and obtained a hold upon the immutable truth whch will serve him as a lodestar amid all the winds of passion and storms of controversy which will surely overtake him.

In religion, a similar policy of emphasis will produce similar results. Since religion is a kind of personal life it is more directly and quickly moulded by such a policy than is national life. The fact that the study of the Bible and subjects related to religion has greatly increased in recent years is therefore especially interesting and significant. These subjects are rapidly taking rank with other leading subjects in the college curriculum. Many chairs and departments of Bible study have been established. One strong denomination has, during the past few years, used a gift of $100,000 as a leverage with which to secure the permanent endowment of twenty chairs of Bible study in as many colleges.

The personal as well as the intellectual claims of religion are urged upon the students of today as they have not been urged since the earliest days of our colleges. There was a time when David Brainard could be expelled from Harvard College for saying in the heat of religious feeling, of a certain instructor: "He has no more grace than this chair;" when students in Yale were required to attend an exposition of the Scriptures at a chapel exercise held at seven o'clock in the morning, and to assemble again at five o'clock in the afternoon to report on the exposition of the morning and their own reading of the Scriptures during the intervening hours; when Amherst College enjoyed an almost continual revival of religion.

Those earlier days of exacting religious observances and requirements passed away and for many years, skepticism and doubt seemed to be the marks of college life. The cycle of the years has now brought us to a time when a more natural and genuine emphasis is placed upon personal religion. Christian associations have multiplied in number and increased in power. Days and weeks of prayer, when other activities are suspended and the claims of personal religion are presented, have regular places on college calendars. Such emphasis upon religion is the settled policy of many colleges. We may hope to see it extended to all.

CAPITALIZATION

THE adequate capitalization of our college work has been quite fully discussed in earlier paragraphs. As a policy it needs no urging. Stern necessity is its own whip and spur to the colleges. The budget which follows states the amounts which the official educational agencies of the church bodies participating in the Interchurch World Movement have, with care and prayer, determined to get for their colleges. It is measured by their faith; but faith without works is dead. Together these cooperating churches are soon to go out through the land to prove whether they do indeed believe that Christian education is the fundamentally important enterprise in a Christian democracy.

EDUCATION is not mere instruction. It is the unfolding of the whole human nature. It is growing up in all things to our highest possibility.—*J. F. Clarke.*

SECONDARY SCHOOLS

THE American public school is sometimes referred to as the most distinctive creation of the western hemisphere. Its growth in magnitude and power is one of the most remarkable facts in the history of the education of any people. The American public schools and the problems growing out of them, in so far as they bear upon the general purpose of the Interchurch World Movement, are being considered by the American Religious Education Survey Department.

The survey of the schools supported by mission boards and of those conducted for exceptional populations or racial groups is under the immediate jurisdiction of the Home Missions Survey Department of the Interchurch World Movement which is using whenever practicable the schedules of the American Education Survey Department.

The American Education Survey Department concerns itself with private schools, denominational and independent, by many of which the entire life of the students is supervised for three-fourths of the year. In these schools an unusual opportunity is furnished for strong personalities to exert an inspiring influence, during the impressionable period of adolescence, upon American boys and girls who are to become leaders in the activities of their generation.

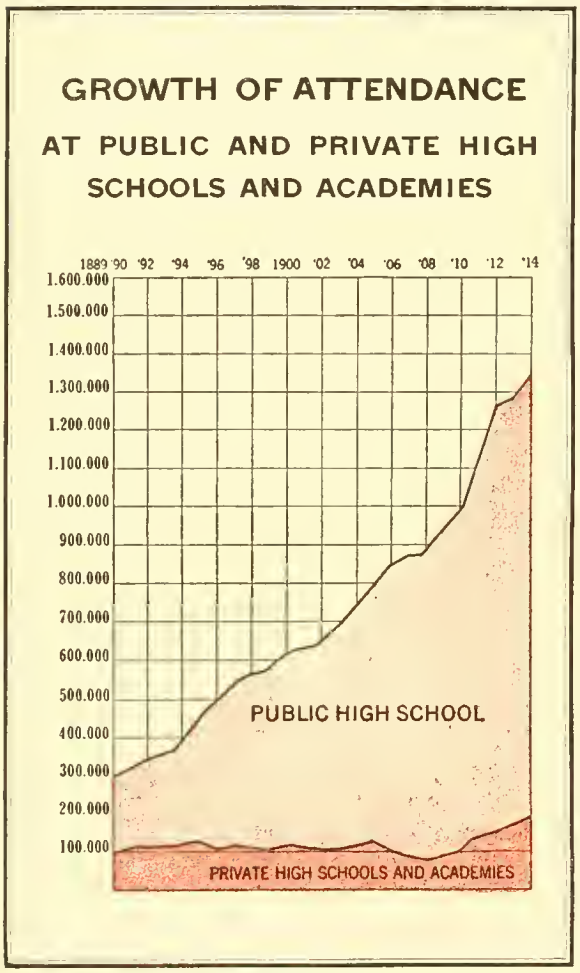
The survey includes not only schools related in more or less intimate fashion with Protestant denominations but also Protestant secondary institutions which are independent of denominational influence. Most of these independent schools are distinctly Christian in spirit and motive.

The importance of the denominational and independent secondary schools in the program of Christian education has not always been appreciated. The reports of the federal and state commissioners of education have as a rule given little attention to the private schools. The past neglect of this field makes necessary a thorough study by the Interchurch World Movement of the needs and difficulties, the mission and opportunities of denominational and independent schools of secondary grade, with special reference to their function of developing Christian character.

Furthermore it is important that the churches should be informed as to the present status and possible development of these instruments of American education which they are fostering, so that in equipment, personnel, and educational standards and methods they may be brought to the highest degree of effectiveness.

THE FIELD

THE last published report of the United States Commissioner of Education lists 2,203 private schools for the year 1915-16, of which 1,570 were denominational schools and 633 non-sectarian. Of the denominational schools 981 are Roman Catholic, leaving 589 Protestant schools distributed among 25 different denominations.



The Roman Catholic Educational Association lists 1,276 schools engaged in secondary work. The Roman Catholic Church is far more alive to the importance of religious emphasis in secondary education than is the Protestant church, and if we compare the list of Protestant schools given by the Commissioner with the list vouched for by the Roman Catholic Association it will be found that the Roman Catholic Church is supporting more than twice as many secondary schools as all of the Protestant denominations combined.

The recent development of secondary education is indicated in the accompanying graph. It shows that during the first fifteen years of the present century the attendance at public high schools more than doubled. While the attendance at private schools fluctuated from 1890 to 1908, during which period the future of the private school was uncertain, since 1908 the attendance at these schools has steadily and rapidly increased, and more than doubled in six years.

The demand for private schools is undoubtedly increasing and the enrolment is rapidly growing. Whether there will be a similar demand for denominational schools of secondary grade later developments will show.

The Protestant church now has between 600 and 700 secondary schools, furnishing a possible instrument for developing Christian leadership. Some are under direct denominational control, others are closely affiliated, and others still are entirely independent but Protestant in their traditions and patronage.

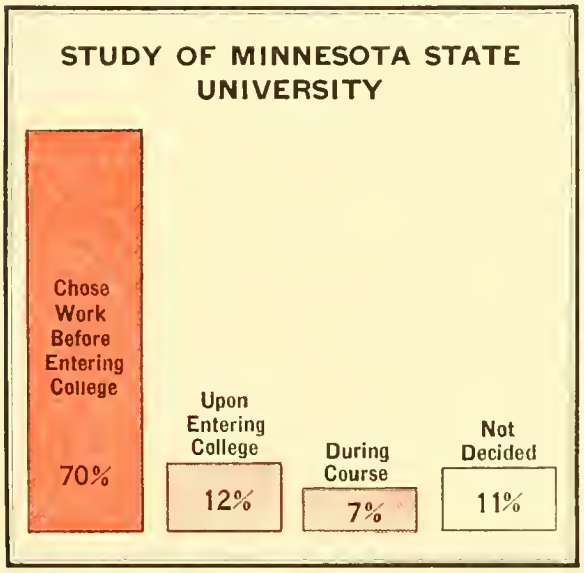
A map giving the distribution of denominational schools would show that it coincides fairly well with the distribution of population. The schools in the Atlantic seaboard states are generally independent of colleges, except in Pennsylvania, where the dependent and independent schools are nearly equal in number. On the contrary, in the Central States, schools dependent upon colleges predominate. As the public schools, in the areas supporting these combined colleges and schools, grow in number and strength, the college becomes stronger and the dependent academy weaker, until the academy finally is abandoned or an independent denominational school is established.

SECONDARY SCHOOLS AND CHURCH LEADERSHIP

IT IS a well-established fact that ministers and missionaries receive their training in the colleges. It is not true however that the colleges discover a majority of these prospective

leaders for the church, or that these leaders commit themselves to definite Christian service during their college careers.

On the other hand there is cumulative evidence to indicate that life decisions are made for the most part during the secondary school period. The accompanying chart gives the results of an investigation made at the University of Minnesota which discloses the fact that out of 1,340 graduates 70 per cent. decided their future calling before entering college, and 12 per cent. at the time of entrance. That is to say, 82 per cent. of these students decided their vocations during the secondary school period.



Dr. Keppel of Columbia University has shown that out of 492 Columbia and Dartmouth men 216 chose their future occupation before entering college and did not change their choice later.

An elaborate study made by the Methodist Episcopal Church (South) with specific reference to the ministry showed that seventeen was the average age at which the ministers of that denomination had decided upon their life work.

A similar study in the Presbyterian Church (South) revealed the fact that out of 894 ministers 110 chose their vocation before they were sixteen years of age and 524 before entering college.

The Methodist Episcopal Church reports that 22 per cent. only of its ministry made choice of vocation after entering college.

But even when the choice of vocation is made during college years the attitude toward life has usually been determined in school days. It is seldom that the first impulse to religious choice comes during the college course. Too often the religious motive, which begins to operate in school days, loses its force during college years. Certainly it will not do to depend upon the influence of the college period alone for the development of Christian leadership.

PROBLEMS AND POLICIES

A FEW private schools are well endowed or are able to charge large annual fees. They are well equipped materially and they pay salaries which enable them to retain highly trained and cultured teachers.

Many others have the field and constituency but lack buildings and equipment and an income sufficient to pay qualified teachers. For these reasons they are not able to meet the opportunity which lies before them. They are usually located in needy communities where the public schools are of low grade and where adequate facilities for secondary education do not exist save as they are provided from outside sources.

These schools are directed and served by hard-working men and women of Christian character, purposes and ideals, and with a genuine love and enthusiasm for their work. But the survey has already shown that many of these men and women are struggling under severe hardships and handicaps. If the institutions which they serve are to fulfil their proper mission and enter the opportunities awaiting them these schools must have generous help. Either the churches should discharge the obligation of support which is involved in denominational control or they should abandon their control.

There are still secondary schools which are attached to colleges as preparatory departments. It is generally admitted that the union is undesirable. The secondary school at least suffers by the connection. The relation of

dependence hampers its development. Where the church is responsible for this unequal union it should exercise its right of control to bring about a separation and, if need be, help the secondary school to stand alone.

If it is found that a denominational school is duplicating and competing with a public high school and thus hindering the latter's development, it may well be that the best contribution that such a school can make to Christian education is to close its doors. The church has ever been a pioneer in education. It has founded colleges and schools in new communities and maintained them until the whole community, taught by the church school, assumed by preference the burden of support which the church had borne alone. Historically it has been the educational mission of the church to give birth to institutions of learning, to nourish them in their infancy and struggling youth, and then to give them their independence. A denominational academy may have fulfilled its successful mission as a pioneer when it retires from the field in favor of the public high school.

If a denominational school misguidedly relies on its religious impulse and church connection as a substitute for high educational standards and progressive methods, it needs to be led into the straight and narrow path of intellectual honesty and educational thoroughness. If the church is to stand sponsor for institutions of learning, it should guard its own good name and see that it is not responsible for educational shallowness or pretence.

If in spite of its defects and limitations a denominational school has a field of its own and a constituency still loyal, it should be fostered and helped to a position where it can stand without apology, offering in the name of the church the opportunities for a genuine, progressive, Christian education.

USES OF THE SURVEY

THE principal of a denominational school, writing regarding the survey questionnaire, made this statement: "When the blank is filled out we shall know a good deal more about ourselves than we have ever known before." What the questionnaire has done for this and other denominational schools the Movement seeks to do in a larger way for denominational education.

The newly-elected headmaster of one of the great secondary schools said to a representative of the school survey: "There is no Christianity in this school. I am determined to establish it upon a Christian basis." If there is a pagan tendency in our schools or colleges it should be known; the causes should be discovered, and the remedies found.

I AM not against college education. I never have been. Today industrial conditions favor the college man. Old crudities are disappearing; science is dethroning chance. Business is conducted on so vast a scale that the broadening effects of higher education write a large figure.—*Charles M. Schwab.*

IT IS a mistake to train young people in all lines of knowledge and give them full college equipment for undertaking the big tasks of life without making sure also that fundamental principles of right and wrong as taught in the Bible have become a part of their equipment. There is a control of forces and motives essential to the management of vast affairs which comes only through an educated conscience.—*James J. Hill.*

TAX-SUPPORTED INSTITUTIONS

THE rapid and solid growth of tax-supported colleges and universities is an indication of the soundness of American democracy. When the people, acting through their state legislatures, create, support and steadily develop great institutions for research and instruction they demonstrate their clearness of vision and their practical wisdom. Fully one-half the opportunities for higher education in this country are now offered by the tax-supported institutions.

There are three periods in American history which are characterized by marked advance in popular higher education:

The first began with the war between the states. When the stress of conflict demanded greater production from farms and factories President Lincoln and congress turned to education and by the gift of public lands encouraged the several states to support colleges of agriculture and the mechanic arts. The soldiers of both armies who returned from the field with higher ideals for the nation and for their own children gave a new impetus to public education that was first felt by the high schools and later by the colleges and universities.

The second great wave of advance in higher education began about 1890 with the widespread application of science to industry.

The World War started the third wave of expansion. How far it will go and how much of the present increased student enrolment will be permanent is problematical.

The annual working income of the state colleges and universities is now $60,000,000 and it is recognized as a wise investment.

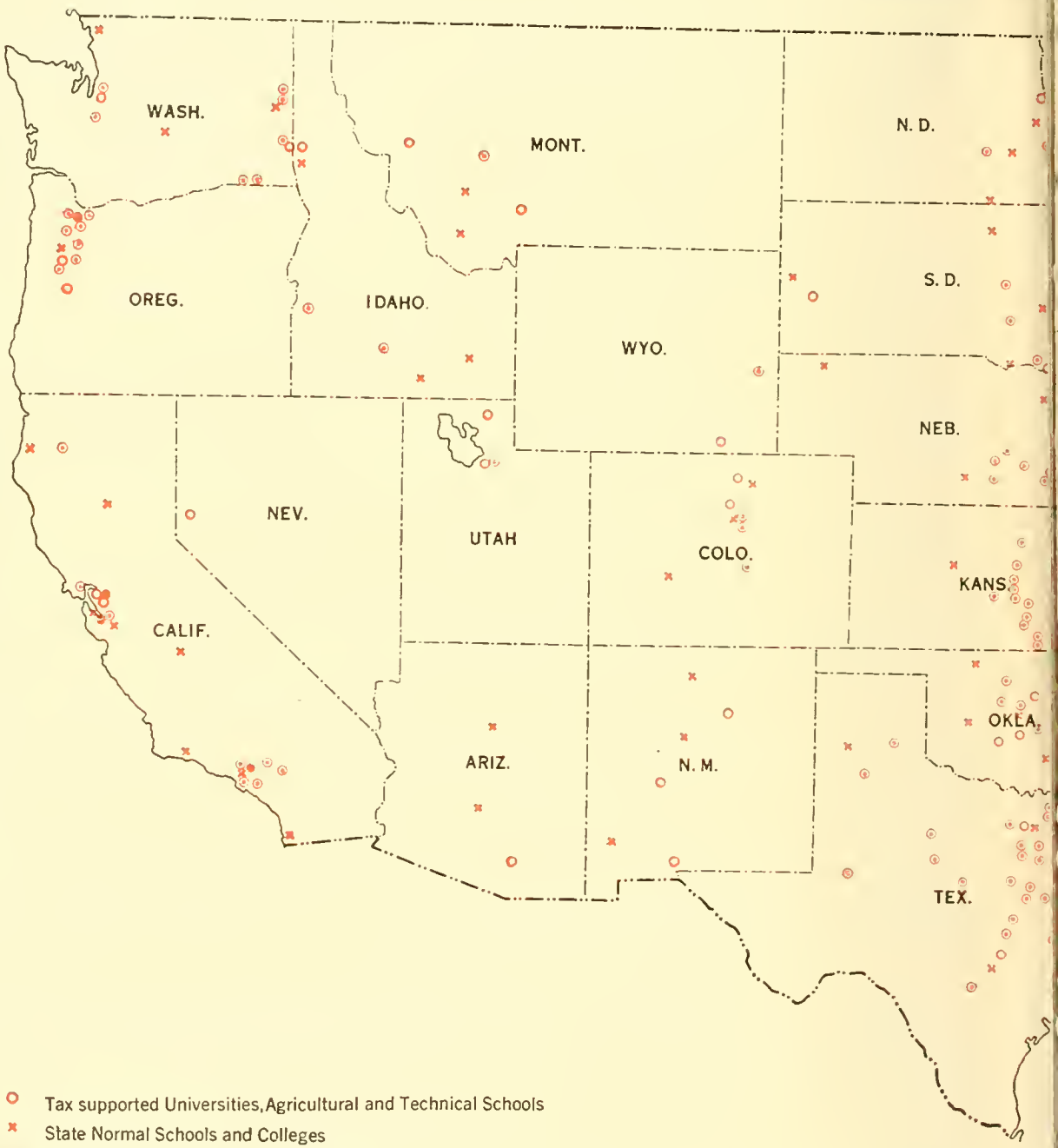
The public normal schools are rapidly assuming the task of training teachers for the public schools as a logical and necessary part of the public school system. This calls for far-reaching adjustments in religious education.

No college desires to shirk its full responsibility but when the state institutions attempt to deal with religious instruction they are hedged about by restrictions of law and tradition.

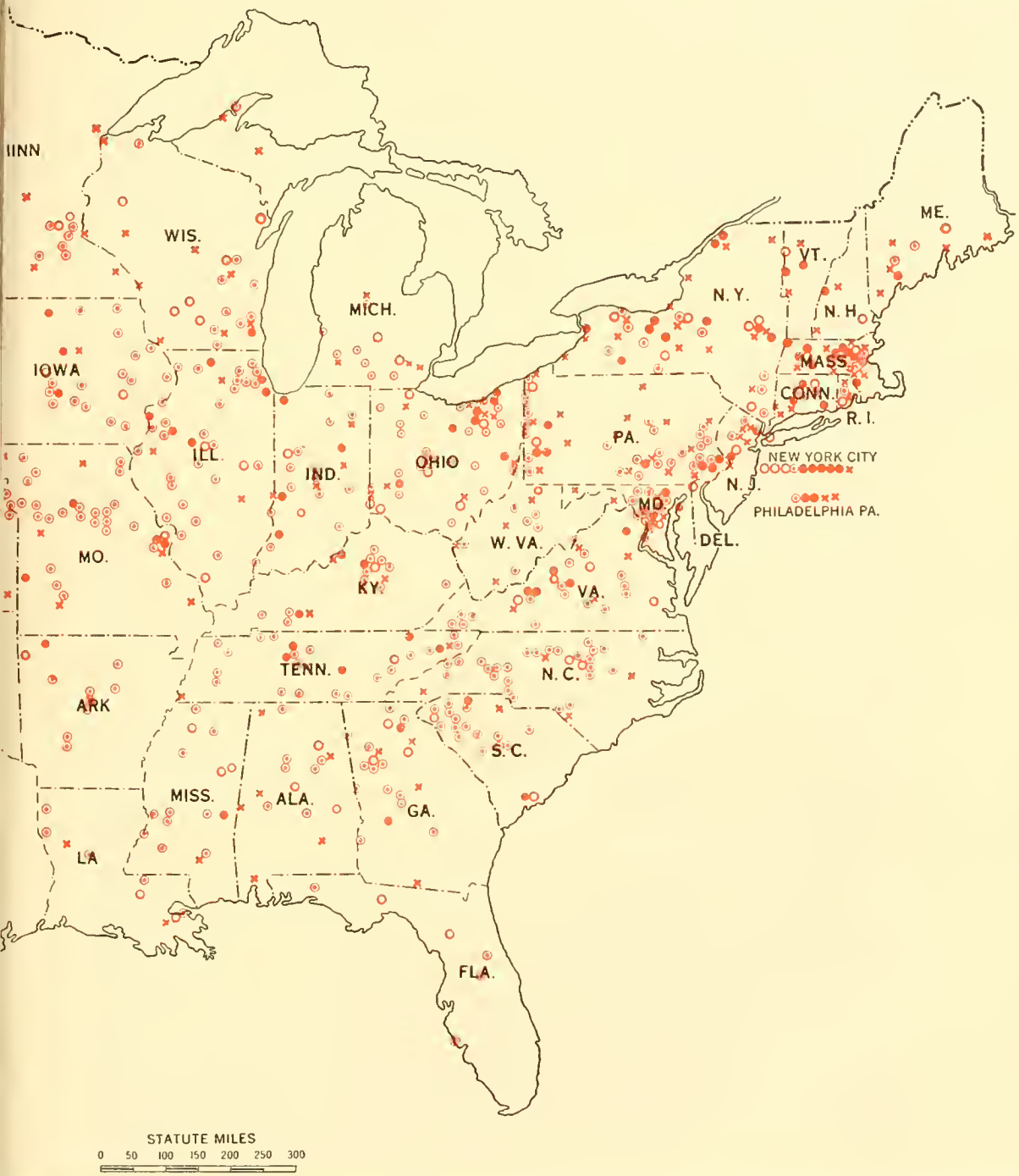
Practically every one of the state colleges and universities invites and expects the churches to organize religious work among their students. This is an invitation to the churches to stand beside the colleges and assist in insuring for all the students a well-rounded preparation for Christian citizenship.

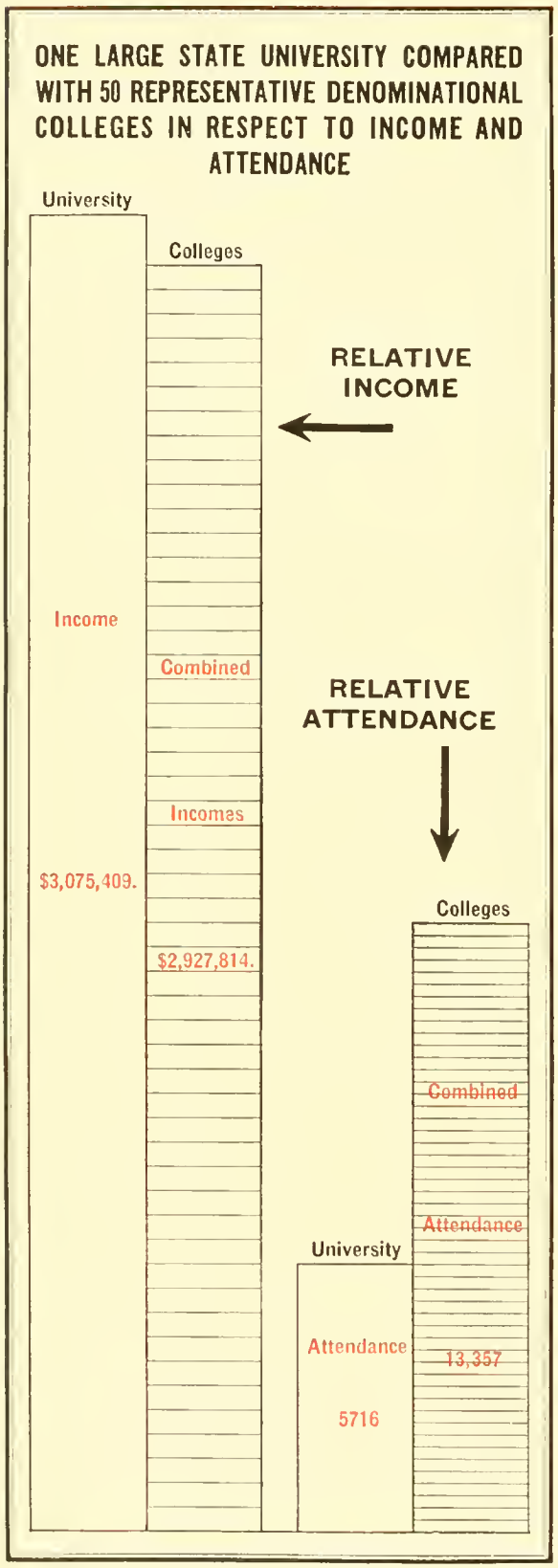
COLLEGES, UNIVERSITIES

LOCATION



AND NORMAL SCHOOLS
AND CONTROL





THE FIELD

THIS survey attempts for the first time to discover the entire field open for the training of Christian citizens and leaders among the students in tax-supported institutions. It also includes certain large institutions whose organization approximates more nearly to that of the state university than to that of the typical college.

As indicated by the double page map preceding, each state has at least one tax-supported college or university as such institutions are defined by the United States Bureau of Education.

A NEW LEARNED PROFESSION

SINCE the beginning of the application of modern science to the problems of industry the place of the state college and university has been secure. Their rapid growth since that time is illustrated by the chart on page 181.

By all such discoveries as the Babcock milk test in Wisconsin; by the extension of the uses of laboratories as in the raising of pure-bred seeds adapted to various soils and climates; by the numerous developments in plant and animal pathology, and by other practical achievements these institutions have raised agriculture to the dignity of a learned profession by means of which great wealth has already been produced. It might be expected that colleges whose graduates can so easily turn to gainful pursuits would be crowded with students. Nor need we wonder that soldiers returning from a war that was fought and won so largely by the application of scientific knowledge should immediately add a new impetus to technical education. The chart (page 181) omits all data concerning students in the professional schools and in the summer and other short courses and does not show the unusual enrolment during the present college year.

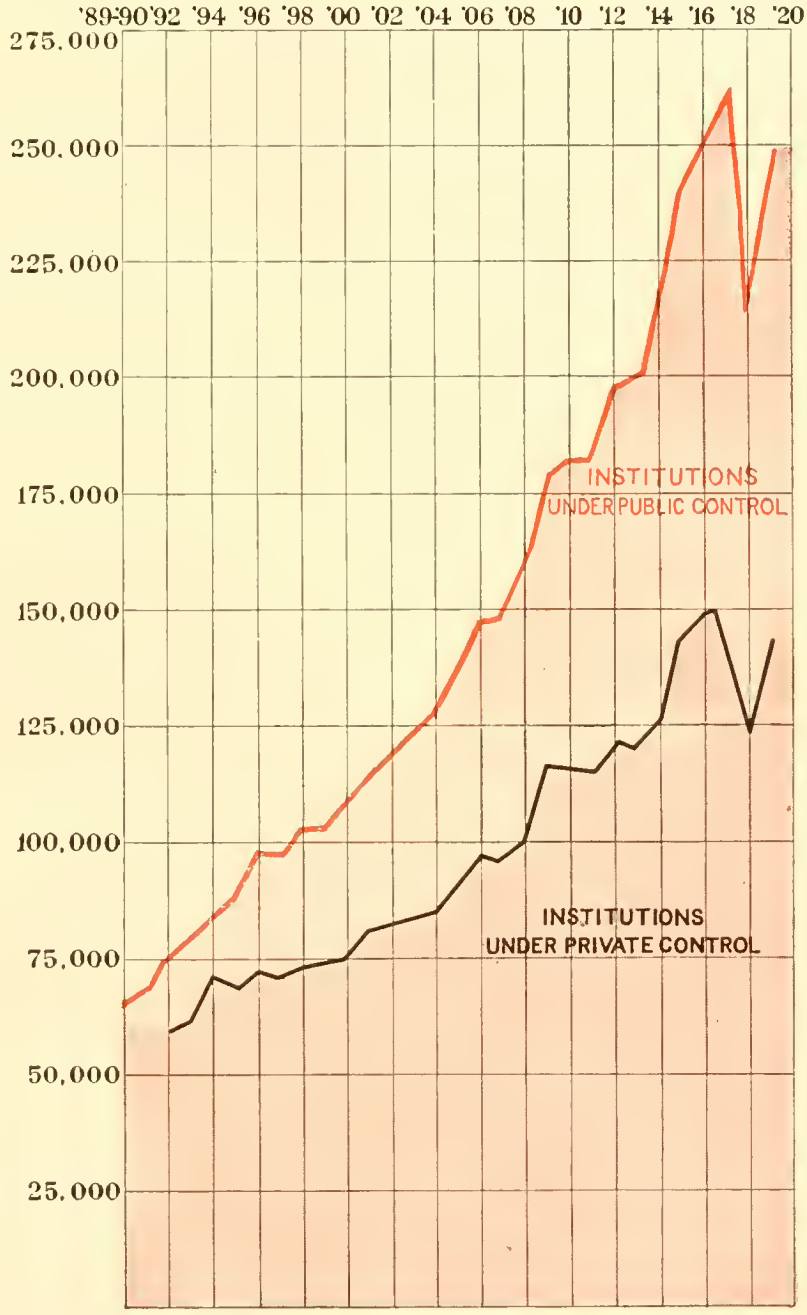
THE UNIVERSITIES' DIVERSITY OF OPERATIONS

IT MUST be remembered that the influence of these institutions is not confined to the circle of their resident students. A large part of the income is expended upon research work and this is carried through the extension departments to every corner of the state.

RELATIVE GROWTH

OF COLLEGES AND UNIVERSITIES UNDER PUBLIC AND PRIVATE CONTROL

(COLLEGE AND RESIDENT GRADUATE STUDENTS)

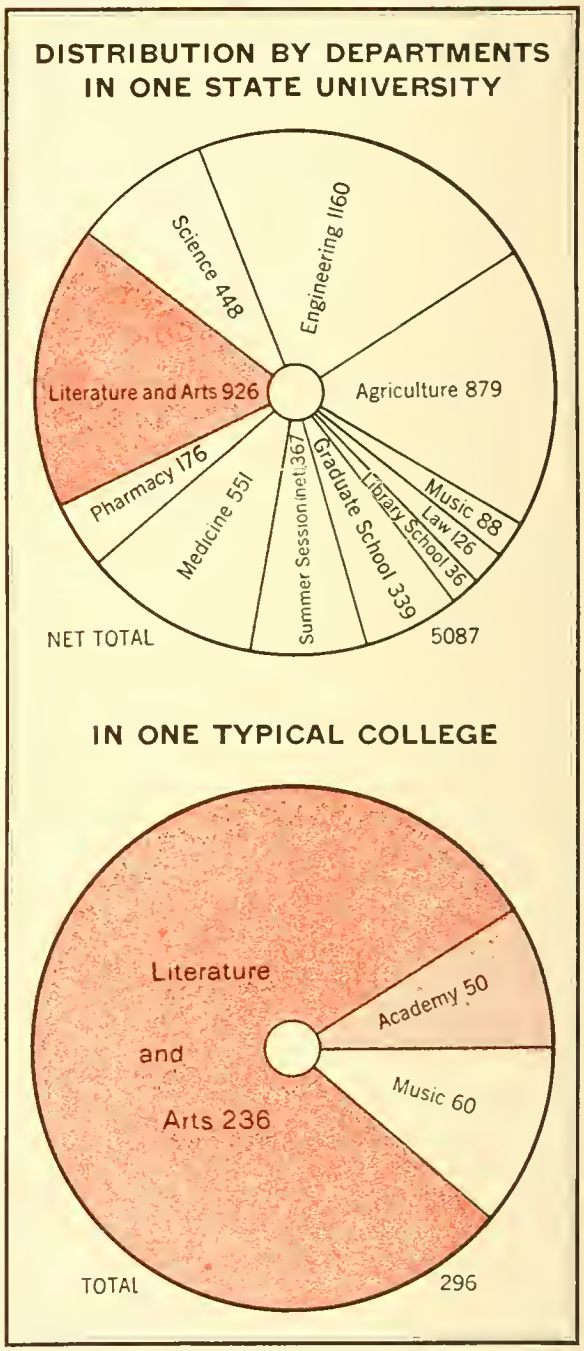


The chart, showing income of one university and fifty small colleges, illustrates the relative cost of maintaining one university as compared with fifty small colleges with twice the total number of students. The chart does not and cannot bring out the fact that the universities are expending large sums of money in travel and libraries; in apparatus; in county agencies; and that by correspondence, extension lectures and courses of study, and by many other methods are striving to improve conditions in every section of the several states throughout the country.

The survey is making a study of this extra-mural work. It will disclose the opportunities awaiting the churches and it will show that the universities are inviting their cooperation.

Under wise guidance and by the use of similar methods the churches may give to the villages and rural communities the same type of help as that being given by these tax-supported institutions. Many of the state colleges of agriculture are making careful studies of the social, economic and recreational life of the rural regions and are contributing much to the general social uplift. These studies and plans contemplate the cooperation of the country churches, but they will fail, in part, if deprived of the assistance which the churches themselves can give. As the field of the university is many times larger than its campus so the program of Christian education must take in the entire state and nation.

Two years ago, Professor Sanderson of Cornell University published the results of a study of the attitude of 416 institutions of learning toward the problem of rural life. Only four privately-supported institutions were found to be giving courses in rural sociology. On the other hand, of the 48 land-grant colleges studied, 64 per cent. were teaching rural sociology. Forty-five per cent. of the 20 state universities studied, and 32 per cent. of the 91 state normal schools were conducting courses in this subject.



STATE NORMAL SCHOOLS

THE majority of the state normal schools are of recent origin. The raising of the standards of teaching has brought them into existence and they are now preparing the larger number of the teachers in the public schools. A few years ago this task was performed by the church schools and colleges, if performed at all.

The survey has already shown that many of these otherwise well equipped schools are unable to provide the religious instruction so essential to the full equipment of the men and

women who are to take the leading part in forming the characters and ideals of American children. While the churches, working together, are improving the instruction given in the Sunday schools and are striving to bring about the return of religious instruction in the homes, they should make certain that America's public school teachers know and appreciate the principles upon which a Christian democracy is founded. The greatness and difficulty of this task would discourage any single denomination working alone. But it presents an appealing opportunity when viewed as a cooperative enterprise.

The Problems

AN ILLUSTRATION OF THE PROBLEMS

AS AN illustration of some of the important and neglected student centers, one instance out of fourteen possible instances of like magnitude may be cited. The survey is making a study of all these situations.

On the west side of Chicago there is a group of medical and other professional schools of high grade which bring into one section of the city four thousand students, including those in the nurses' training schools. This region, once a section in which many of Chicago's leading citizens lived, is now "down town," and the majority of the residents live in lodging houses.

Churches are pressed with their own parish problems. They are not equipped either with buildings or with personnel to meet the religious needs of students and particularly of students who present so peculiarly important and difficult a problem as do these. They have come to the professional schools with at least high school preparation and to the better schools with college degrees. They are doing highly specialized work at a stage in their development when they are apt to look with disfavor upon religion as inexact and emotional. Left alone, they gradually lose all interest in religion, and, after their years of training, they leave this section with its untoward influences to enter upon professions in which they are destined to become influential citizens in their communities.

During their student life in this section they are certainly left very much alone. Many of them are far from their homes. It has been found that among 1,800 investigated, 41 states and 28 foreign countries were represented. The teachers and lecturers rarely live in the vicinity of the schools and therefore have no opportunity to exert personal influence upon the students outside of the classroom. There are few if any Christian homes open to these young men and women and the social life of the churches has little attraction. The great majority never come into contact with vital Christian influences during their life as graduate students.

THE CHURCH AND THE PUBLIC SCHOOLS

THE survey assumes that the public school system, from the primary grades to the university, is the logical outgrowth of what the churches began when they founded the first schools and colleges. It assumes that it is the duty of the state not merely to abolish illiteracy but to provide opportunity for the highest possible development of all its youth. It assumes also that it is the duty of the churches to develop a sympathetic interest in the growth and support of these schools and universities through a knowledge of what they are doing.

It recognizes the validity of the doctrine of the separation between church and state and understands that it is not the business of any church as an institution to interfere with the management of the public schools. It emphasizes the duty of all citizens to remember that the public school and university belong to all the people and to realize that the same responsibility exists for the moral and religious life of the students in these institutions as for those in the homes and the churches.

It assumes that the unselfish social service of these institutions and of their faculties in improving the conditions of life for all the people is religious in its motive and results in, and is itself the outgrowth of, the Christian spirit. When the late President Van Hise of Wisconsin

said, "I shall not rest content until the beneficent influences of this university reach and help all the citizens of this commonwealth," he spoke as a prophet of the new day and in the name of the new education. When the late Josiah Strong saw what that and other universities were doing to bring the methods and results of modern scholarship to the solution of the vexing problems of every home and farm and industry where such help would be accepted he said: "This is what I hoped the united churches would sometime do."

Once more, the survey assumes that this splendid religious motive cannot be maintained without vital religion in the hearts of the teachers and students in all these institutions.

The number of state colleges and universities is so great that they cannot be described in general terms. Conditions vary greatly in different centers. Laws governing religious instruction are not uniform. Traditions of the campus, the personnel of the faculty, the strength and vitality of the churches in the student quarter and many other factors must be considered. But there is not an institution among them that does not need and will not welcome the help of the churches. Very many are appealing for such help.

Many surprising conditions are being disclosed. A few instances will illustrate: One state college with 2,000 students during the twelve months is in a small community with but one church whose building will seat not more than 250 people. Another is five miles distant from the nearest church. Another is served by two little churches with less than forty members each, with buildings so small and so badly located that they are almost useless. There are many student communities without a church that is able to support a ministry adequate to the needs of the faculty and students. And the number of churches in the larger centers that have made a serious attempt to bring the students in large numbers within the life and service of a Christian community is comparatively small. On the other hand every church that is making this attempt is succeeding. The ultimate influences of this type of church ministry are beyond computation.

THE BIG PROBLEM

THE big problem is how best to keep alive the faith of the students enrolled in the schools and colleges which by law and tradition are restrained from making adequate provision for religious worship and instruction; how to inspire the students with the Christian ideals of service while training the larger number of them for gainful pursuits; how to keep them from becoming materialists whose only object of worship is success while making them efficient in their vocations. In short, the problem is to vitalize the student body with the spirit and teaching of Christ. Among the particular problems are these:

1. To determine what particular churches and Christian agencies are responsible for maintaining organized work with students in each educational center.

2. To discover how these churches may do their part in providing for the religious needs of the students without relieving the university of its proper responsibility for the spiritual and moral culture of these same students.

3. To learn how much of the investment in personnel and money shall be devoted to pastoral care and counsel in personal religion and how much to class instruction in religious subjects.

4. To canvas and consider the entire situation with regard to religious instruction in its many phases.

5. To consider what each church shall do, acting alone; and what form of interchurch organization is possible to insure a unified presentation of the claims of Christ to the entire institution.

6. To apportion responsibility between the local church and the state and national bodies of each denomination.

7. The largest problem of all is how to arouse the churches to do their best work in these great centers of influence; to make them see the importance of providing enough and only enough church buildings of the right sort; and to see the greater necessity of providing the preachers and pastors and teachers who know

how to lead students into the joy of Christian service.

8. A tremendously important problem is that of organization. It should be possible to stand at the entrance of the campus and say truthfully that every student has been brought into contact with some positive Christian influence. This cannot now be said.

Calculate what one Christian physician may accomplish for good in the homes of the community during a life time of professional service; what one Christian mining engineer may do to sweeten the lives of the employees of his compnay; what one educated Christian farmer may do in reviving the country church. Add to these the lawyer, the banker, the merchant, the editor, the teacher and all the others; and then multiply the result by the thousands who are preparing in these state institutions for positions of leadership and of power and we begin to see something of the size of our problem.

WHERE DOES THE RESPONSIBILITY REST?

INFORMATION such as is given in the table of church relations which appears with this paragraph determines what churches are responsible, and it is usually true that these are the churches that have the largest membership in the state.

The figures given are for the first half of the year 1919-20 and do not include the summer term, with the single exception of Indiana University. The enrolment for the twelve months will be much larger and the church membership proportionately larger.

It is interesting to note the large proportion of church members; 61.4 per cent. of the total enrolment; of these 79.6 per cent. made a report of their church relations. Experience in dealing with students always shows that many among those who do not report are church members.

In every institution the reporting by students of church relations is voluntary. Some of the state universities did not provide opportunity for such reporting until recently. The fact that so large a number make this report is eloquent evidence of the interest of the students in religion and is a challenge to the churches.

There are two lines of figures after the name of each institution. The first gives the number who report themselves as members of the churches named, the second the numbers of those who are not members but who name the church of their choice or the one of which their parents are members.

In the column under the heading "others" are brought together the smaller groups. These include churches that easily affiliate with the churches having the larger numbers.

This second table is printed because the information given is of equal interest with that in the first one; but the reports received were not complete enough to allow the calculation of definite proportions.

A glance at these tables shows that there is a definite number of denominations with a peculiar responsibility for maintaining organized student work in each center. It is not safe to decide how small a number shall determine the responsibility of any one church when any one of these students might by proper stimulus and training become a Henry Drummond or a Phillips Brooks. But no church ought to be willing to neglect a company of 75 potential leaders during the years when they are forming their philosophy of life and making the final decision as to their vocation.

FORCES AT WORK

THESE state colleges, universities, and normal schools are agencies doing a part of the work of the church.

Too many have looked upon these institutions as liabilities whereas they are genuine assets whenever the church stands behind them. Upon the colleges and universities, not including the normal schools, the states are spending more than $60,000,000 each year. In its origin, this amount is evenly distributed through taxation and is a burden to no one, and it pays for all the elements of education except religion, leaving the churches free to do their own share without financial strain.

Student Church Relations

Selected State Institutions January—1920	Baptist	Congregational	Disciple	Episcopal	Friends	Hebrew	Lutheran	Methodist	Presbyterian	Roman Catholic	Unitarian	Others	Total Members	Not Reported	Total Enrollment
Colorado State Teachers' College	32	32	24	27	1	3	3	102	63	26	3	3	319	120	513
	3	13	6	2	..	.....	...	30	15	..	.....	5	74	...	....
Indiana University	159	14	488		29	19	53	805	344	115	3	192	2221	194	2659
	14	4	59	.	1	...	3	98	47	...	4	14	244	...	....
Iowa State College of Agriculture	164	198	230	60	13	10	158	986	373	155	10	102	2459	445	3727
	46	104	61	9	2	...	37	417	139	3	5	.....	823	..	.....
Iowa, State University of	126	298	151	88	13	13	227	861	449	418	22	157	2823	215	3703
	24	82	43	24	1	2	16	300	122	.....	23	28	665	..	.....
Kansas State Agricultural College	156	92	161	21	11	..	20	630	301	86	...	61	1539	342	2320
	56	43	58	6		...	6	176	66	13	....	15	439	..	.....
Michigan, University of	319	483	136	529	8	188	221	994	907	578	12	222	4597	2126	8012
	70	315	16	116	3	76	19	311	201	24	35	103	1289	....	.....
Nebraska, University of	169	292	183	177	14	32	208	752	458	256	29	112	2682	576	4084
	17	137	61	....	...	...	54	322	190	....	14	31	826	...	.....
New Mexico, University of	11	11	17	12	...	...	3	43	49	25	..	6	180	37	274
	5	4	....	6	.....	...	...	16	23	...	..	3	57	.....	...
Pennsylvania, University of	237	76	9	482	26	449	340	419	750	893	10	187	3878	4069	8800
	59	24	.	71	16	291	3	101	94	..	8	186	853	.....	.....
Pardue University	133	29	247	57	28	18	107	687	281	129	1	178	1895	312	2710
	38	7	105	8	1	3	2	238	67	3	..	31	503	.....	.....
TOTALS	1509	1525	1646	1453	143	732	1340	6279	3975	2681	90	1220	22593	8436	36802
	332	733	409	242	24	372	140	2009	964	43	89	416	5773	.. ..	.....
PERCENTAGES	4.1	4.1	4.5	3.9	.3	2.0	3.6	17.1	10.8	7.3	.2	3.3	61.4	22.9	100.
	.9	2.0	1.1	.7		1.0	.4	5.4	2.6	.1	.2	1.1	15.7	.....	..

79.6% of all reporting are church members.

20.4% express a church preference.

Student Church Relations

State Institutions Reporting Combined Church Membership and Preferences, January, 1920	Baptist	Congregational	Disciple	Episcopal	Friends	Hebrew	Lutheran	Methodist	Presbyterian	Roman Catholic	Unitarian	Others	Total Reporting
California State University	450	400	400	1000	100	?	150	1300	1300	900	?	3700	9700
Cornell University	357	357	41	715	22	159	126	735	1096	607	130	277	4622
Illinois State University	421	478	579	330	7	125	314	1598	1196	443	29	315	5835
Iowa Teachers College	40	91	67	18	4	2	82	564	244	?	?	102	1214
Kansas State University	241	195	288	166	10	19	78	986	568	152	14	132	2799
Missouri State University	480	52	534	115	?	54	44	720	489	65	9	88	2650
Ohio State University	240	280	45	200	34	268	380	2143	1209	410	20	926	6155
Pennsylvania State College*	108	31	23	134	26	63	338	*	637	168	5	263	1796
Members and Preferences	2337	1884	1977	2628	203	690	1512	8046	6739	2745	207	5803	34771
Percentages	6.7	5.4	5.6	7.5	.6	2.0	4.1	23.1	19.9	7.8	.6	16.7	.....

*No record of Methodists.

CHRISTIAN TEACHERS

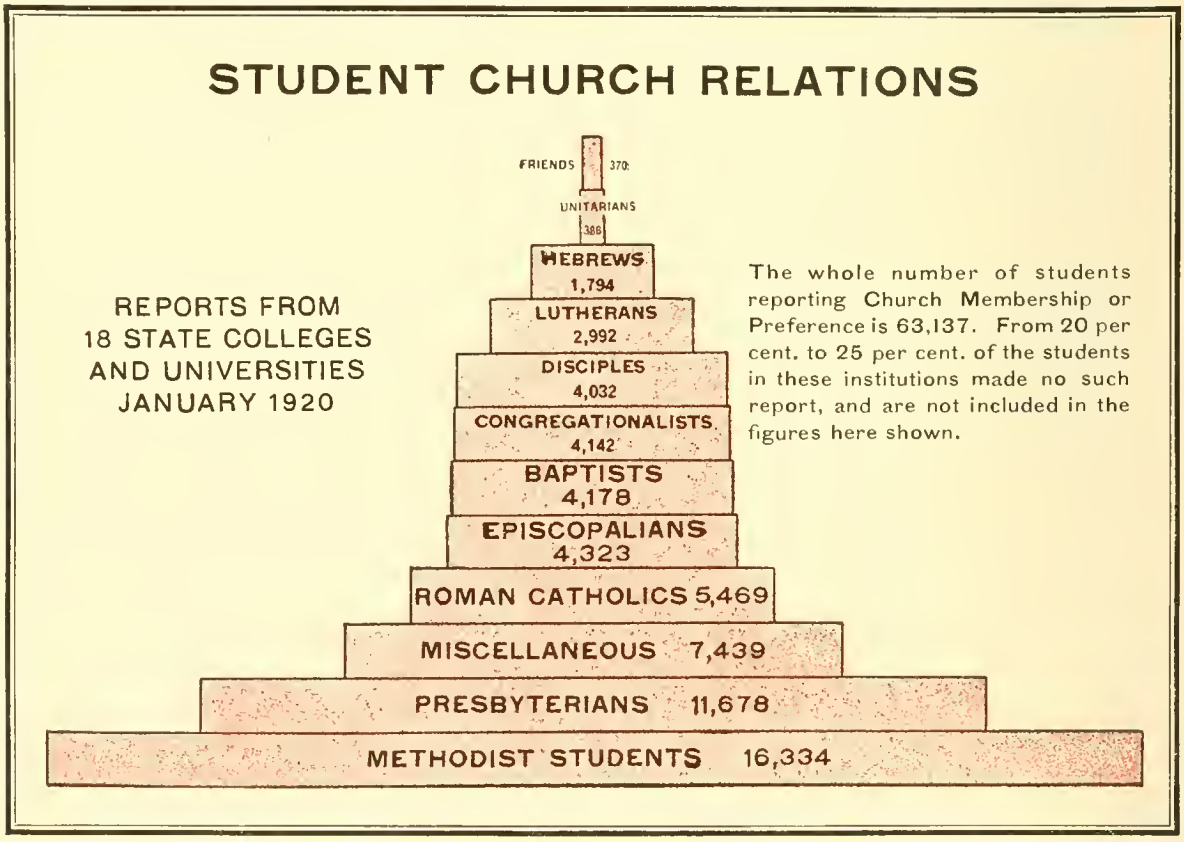
THE large number of active Christians in the faculties represents another force at work which will be able to do much more with proper leadership. Three of the smaller state colleges report 111, 185 and 240 such Christian members of their respective faculties. In most of the faculties there are some who are religious but out of sympathy with the church; others who are indifferent, and some who are anti-religious. But before we decline to regard the faculty as a possible religious force let us remember that those who want to do positive Christian work have small chance for it in the classroom or on the campus, and that they need a vigorous near-by church; that many now indifferent have had no training in religion and would respond to the stimulus of the right sort of leadership; and that those who are antagonistic and whose teaching unsettles the faith of their students could have little influence if their teaching were confronted with the vigorous spiritual life of a church that is adequately meeting the needs of the college community.

CHRISTIAN STUDENTS

ANOTHER almost unused force is the mass of Christian students.

Picture this possibility in institutions of different types in widely scattered parts of the country. In 1914 a study was made of the church relations of students and faculties in 50 state institutions. The results were similar to those just stated. The army of freshmen in these great centers is eager to enter the fight for right but it waits for leadership. There were 7,000 students in the recent Student Volunteer Convention in Des Moines, and there would have been 12,000 had there been room for so many. The Protestant churches, one-fourth of the population of the United States, furnish most of the students in all the colleges and universities. The presence of these multitudes of Christian students in our colleges and universities is a challenge to the churches they dare not ignore.

Our boys were eager to enlist for the World War although they knew the filth and suffer-



ing and death they must encounter; and although they knew that if they came out alive they would lose years of the best part of their lives, yet they did not hesitate. And why? Every school they had attended had its flag; its pictures of Washington, Lincoln and other heroes of the nation; its classes and texts teaching the meaning and value of American institutions and the price our fathers paid for liberty. The nation had put much into them and in its time of need they were ready to give their all in return.

These same youths and others like them do not respond with like abandon to the call of the church for heroic sacrifice. When the church becomes as faithful in teaching the value of Christian institutions as the public schools have been in teaching patriotism she will get the same response from her youth.

It is expected that the survey will discover what is being done in all these centers to enlist faculty and students in Christian service and that it will show what more can be done in the immediate future. Already there are clear indications of progress.

Many churches in university centers have enlarged their program of student work and many are erecting or planning soon to erect new buildings with adequate class-rooms. Several church boards of education have within the year added university secretaries to their staffs. The Christian associations in many centers are employing older and better trained secretaries, and, best of all, decided progress has been made in forming interchurch organizations that include the Christian associations.

CONDITIONS RECOGNIZED

THE policy of some of the eastern states allows the granting of public funds for the partial support of an independent college or to the full support of certain schools or departments within a university, while the policy of the majority of the states requires that all institutions receiving public funds be kept under the full control of the state. This difference has a distinct bearing upon the support of religious instruction. The independent institution is free to maintain chapel services for public worship and to administer funds for the support of religious instruction. The college under state control must observe the laws of its state with regard to religious instruction. Even when there is no legal restriction, the fact that the institution belongs to all the people makes it difficult to provide for religious instruction without arousing adverse criticism.

ORGANIZATION

IT IS the policy of the church workers in universities and of the Council of Church Boards of Education so to organize the work in each center that there shall be no unnecessary duplication either of equipment or of effort, and to plan so that there shall be a unified program for all the evangelical agencies.

In some of the smaller centers, beginning this year, four denominations acting through their boards of education are uniting to pay the salary and expenses of the one student-pastor who represents the interests of all. In a few of the larger centers these same church boards are uniting to support a staff of thoroughly trained men and women, each one responsible for the interests of his own church and at the same time in charge of one special department of instruction or activity.

PROGRAM

PASTORAL care and provision for public worship does not meet all the needs of the students nor does it discharge all the responsibility of the churches. Much interest is now being developed in providing adequate religious instruction. As the amount of this instruction increases it will mean, no doubt, the formation of some sort of school of religion. The survey attempts to bring together all the facts on this subject for a thorough study and report by a competent commission. Without such a study there is danger that serious mistakes may be made which cannot easily be corrected after they are embodied in permanent buildings and organizations. At present none of these enterprises have gone so far as to become rigid. The present survey comes at a time when it is possible to re-study all the methods and policies and to reduce waste by preventing mistakes.

THEOLOGICAL SEMINARIES AND TRAINING SCHOOLS

IN ORDER to hold the attention of the community in this generation the minister must be thoroughly trained for his task. No physician is permitted to practise until he has completed years of rigid preparation for his chosen field but one-half the men who enter the ministry today have not taken nor have they been afforded seminary training.

To meet this situation adequately the church must provide its seminaries with the men, equipment and other resources necessary to give the grade of instruction properly demanded of its ministers. In a peculiar sense seminaries and training-schools serve the denomination and community at large rather than a small local constituency. Their graduates minister both at home and abroad.

These schools therefore should receive general support and be brought to an adequate standard of excellence throughout the country.

As the theological seminary is the chief type of institution which furnishes professionally trained men for the church it is obvious that the interest of the church in a thoroughly trained leadership is measured by the support which it gives to the seminaries. Too often we are disposed to accept an efficient leadership as a matter of course without recognizing the obligation incurred in the production of such leadership. The seminaries have a much greater claim on the church than has been recognized.

The training-schools are attempting to serve widely diversified fields and to meet peculiar needs. They not only aim to give their students the tools with which to work but actually to train them in the use of these tools.

Both these classes of institutions are profoundly affected by the times. Material and spiritual readjustments are forced upon them. They cope constantly with new problems and issues. They face the difficult task of keeping pace with the trend of higher religious education, and, at the same time, they are attempting to direct its course and interpret its significance.

The seminary is also reaching out through extension work, institutes, and summer courses to the great mass of professional and lay religious workers who have not had advanced instruction. This field, its needs and possibilities, must be measured and provided for.

The Seminary Field

ALL the Protestant "theological seminaries" and "training-schools" professing to prepare for specialized forms of religious leadership come within the scope of this division of the survey. These institutions number approximately 200. About 140 are called theological seminaries. The other 60 are more generally thought of as training-schools.

The vast majority of these schools are under denominational control. A dozen seminaries and one-half as many training-schools claim independence. Among these independent schools are to be found several of the strongest institutions in the country.

LOCATION AND DENOMINATIONAL CONTROL

FOR the location and denominational control of these schools attention is called to the map on pages 192 and 193. It is at once evident that the situation of these schools has been governed by historical considerations. Their location generally represents the needs of a previous generation rather than those of the present. More than one-third of all the seminaries and training-schools in the country are in New England and the North Atlantic states. Approximately but one-fourth are west of the Mississippi.

An illustration of the divergence between the location of seminaries and the distribution of denominational constituency is found in the fact that 50 per cent. of all the seminaries of Congregational affiliation are in New England while five-eighths of the membership of the denomination is west of the Hudson.

As between urban and rural location, the fact that nearly all training-schools are in large centers can no longer be ignored by the seminaries. Great laboratories for the study of human society in all its complex forms in our cosmopolitan centers are proving to be as vital to the life of the seminary whose denomination is largely urban as for the training-school.

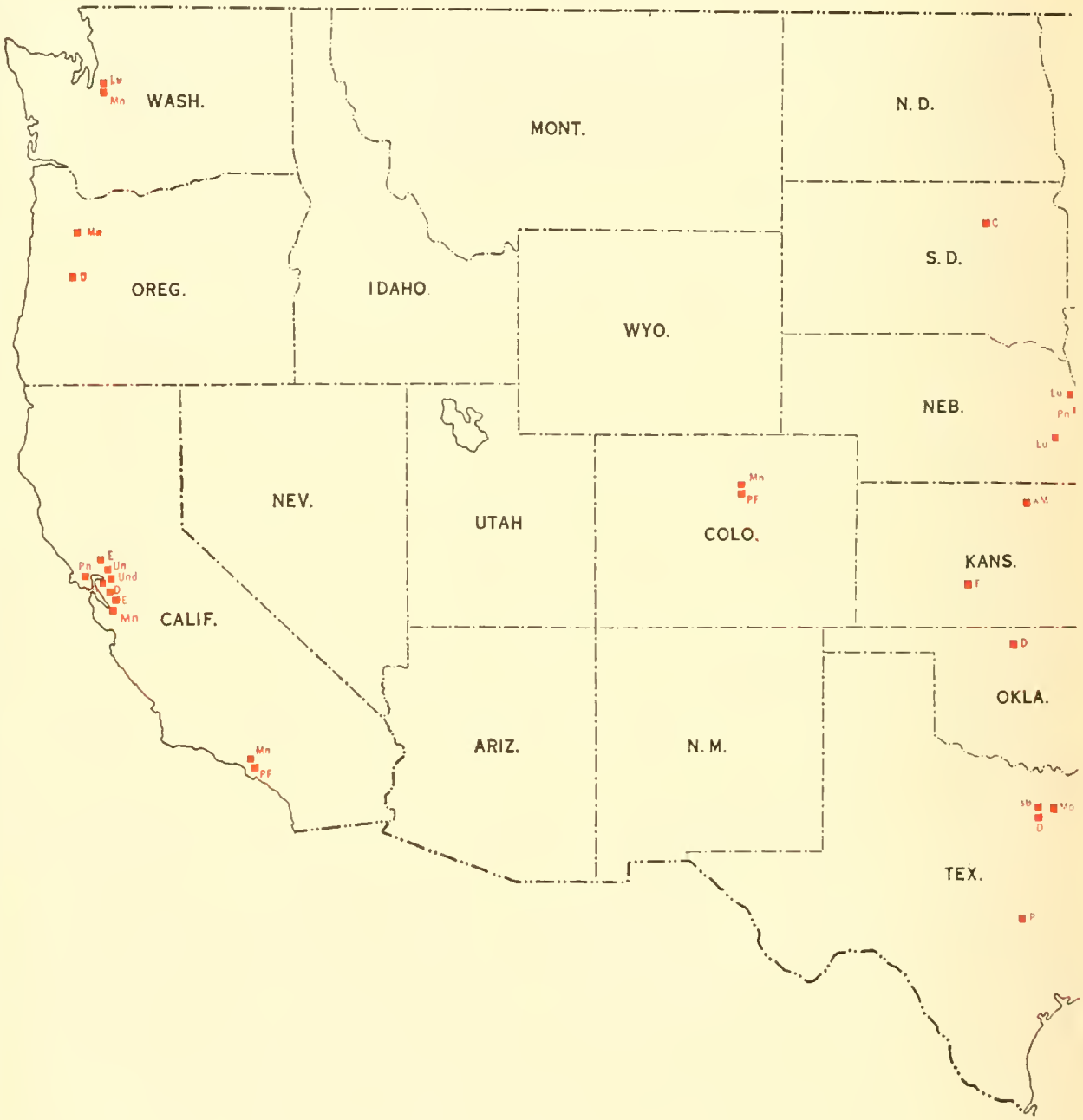
LIMITS OF THE FIELD

THE determination of the field cannot yet be fully stated. Discriminations will be made as the survey progresses between seminaries, training-schools and schools of religion at state universities and divinity houses and departments of Biblical instruction in colleges. Overlapping and duplication as yet are inevitable.

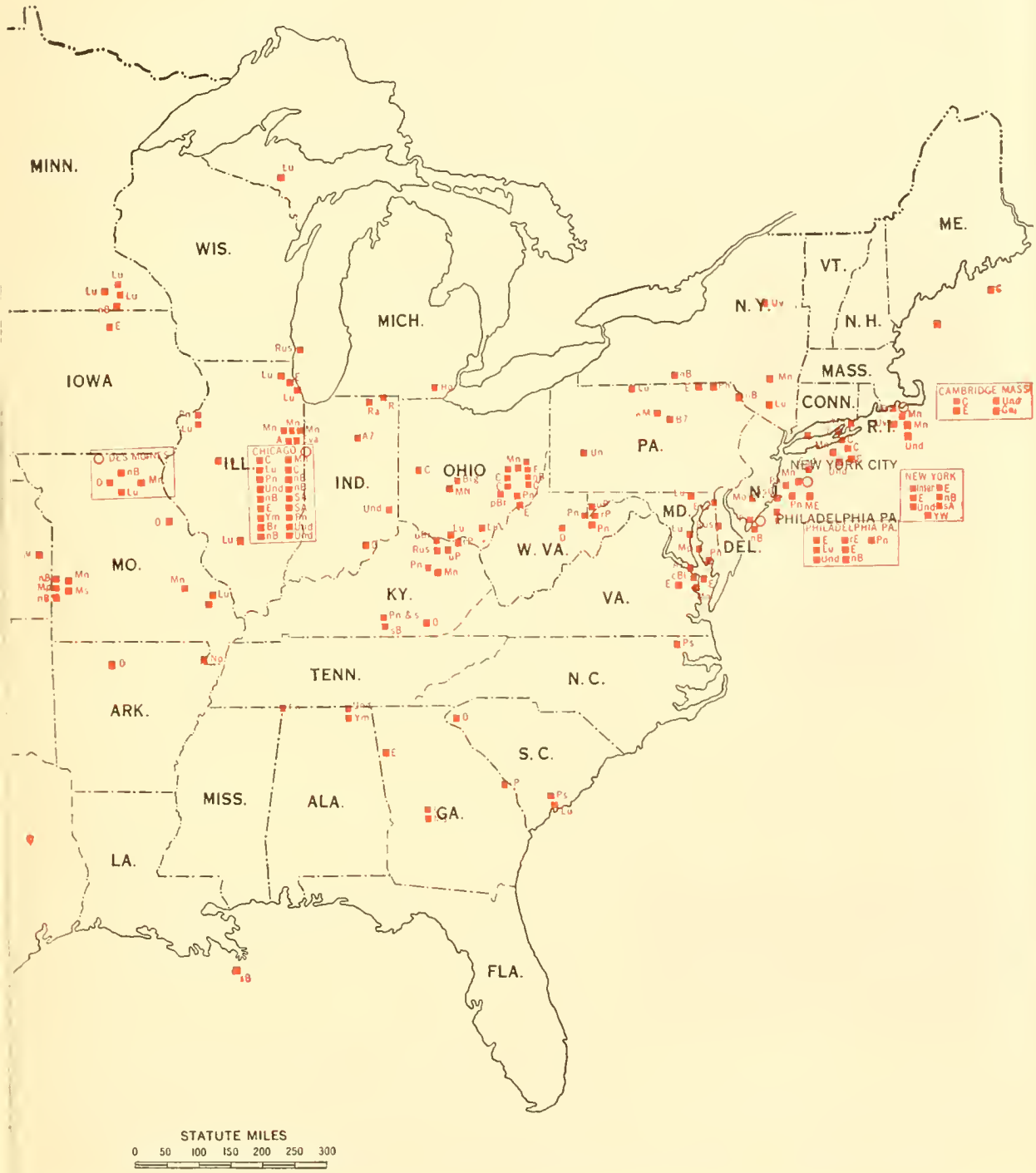
There has never been a list of these institutions which was comprehensive or accurate either as to number or classification. The lack of such a list gives evidence as to the neglect of this field in the past. The first step in the survey therefore involved the formulation of a working list of schools. In the interest of fairness it seemed advisable to include tentatively those institutions which by long custom, by the classification of denominational and government agencies or by their own claims were rated as seminaries or training-schools. At the same time it was recognized that many schools so listed might more properly fall under other classifications when the survey was completed. The completed survey will afford for the first time a basis for accurately evaluating and listing all the agencies in this field.

TAKE the Cambridge calendar, or take the Oxford calendar for two hundred years; look at the church, the parliament, or the bar, and it has always been the case that the men who were first in the competition of the schools have been first in the competition of life.—*Macaulay.*

THEOLOGICAL SEMINARIES



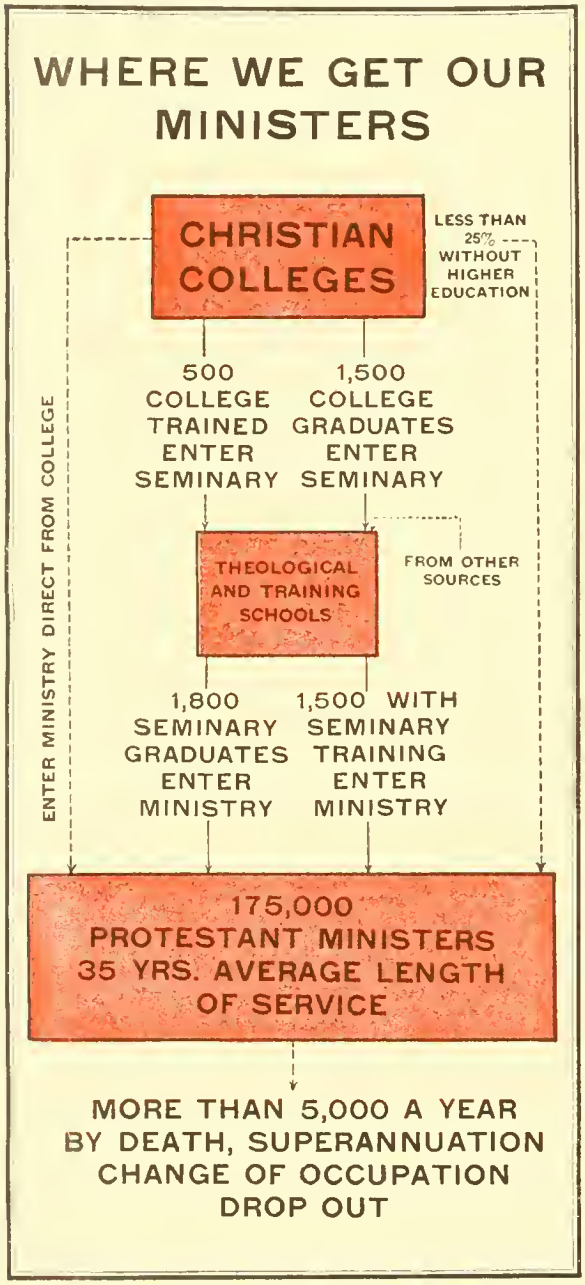
AND TRAINING SCHOOLS



Problems Involved

WHAT THE CHURCH DEMANDS OF THE SEMINARY

THE demands made upon these seminaries and training-schools are almost overwhelming. It requires five thousand men every year merely to fill the gaps in the ranks of the ministry at home without sending a single man into new fields or providing for the normal increase in population. These men the seminaries simply do not have. That the quota which they supply each year is considerable is indicated by the accompanying chart. Yet it would require an expansion of at least 50 per cent. simply to meet the needs of the church in our home land.



EDUCATIONAL SOURCES OF THE MINISTRY

TWO hundred schools are attempting to train the leaders in the field of greatest need for a nation of 110,000,000 people. But when we undertake to estimate the demand made upon the seminary for a wider world leadership the figures are even more astonishingly large. The foreign missionary program contemplates training a spiritual army to reach a world of 1,600,000,000 souls. Here are 200 officers' training-schools which are expected to provide America's part of this type of professional leadership for these hundreds of millions. With the most liberal allowance for what other enlightened countries can contribute the responsibility for the leadership of literally millions of souls rests upon every one of these schools. This is their task.

NEEDS

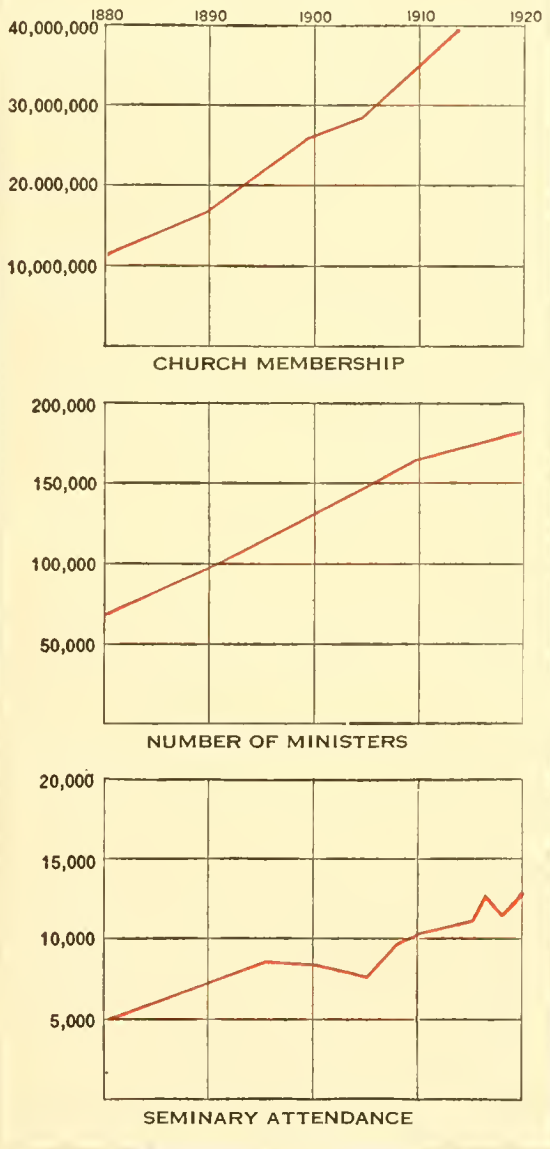
THE need is two-fold: first, to provide institutions capable of training men adequately for a large part in the task of Christianizing the world; and, second, to secure men of large capacity in sufficient numbers to be trained for the task.

The need of adequate funds is basic. With these provided many other ills can easily be cured. No accepted study has ever been made to determine the exact assets necessary for a standard seminary, but figures based on a study of some 80 institutions suggest $600,000 as a conservative estimate of the needed assets.

Another study shows that 67 seminaries of 8 leading denominations have $31,295,000, or about half the total assets of all the institutions in the field.

If all the seminaries in America measured up to this standard the aggregate of their assets would be over $100,000,000 instead of the $64,000,000 accredited to them through the reports to the United States Bureau of Education. Even this is an estimate on a pre-war basis and does not take into account either present conditions or future expansion. Fully 50 per cent. must be added to income to maintain even the pre-war standard.

SEMINARY ATTENDANCE IN RELATION TO CHURCH MEMBERSHIP AND NUMBERS OF MINISTERS



Seminaries are not in a position to increase to any great extent their income without help. Almost none collect tuition fees. Their alumni do not enter money-making professions. Their best faculty members are eagerly sought for service in better paying positions. One professor recently refused an $8,000 position to remain in the seminary at a salary of $2,200. Such a sacrifice may be a credit to the man and a compliment to the institution, but it is not a credit to the church which by neglecting to provide adequate financial support makes the sacrifice necessary.

Even in the long established schools, opportunities for outstanding service in exceptional times and strategic places are denied by lack of funds.

Assuming proper financial support, with all that it implies in equipment, trained faculty and other resources, the seminaries would still be conscious of the problem of adapting their work to modern exigencies. This condition affects profoundly the life of the schools, and it must be met.

It is a significant fact, shown in the accompanying chart, that seminary attendance is failing to keep pace with the growth of the church. Careful attention must be given to determining the causes and to meeting the requirements of this situation.

One of the most obvious and serious problems involved in securing attendance is the basic one of ministerial salaries. The law of self-preservation is a rigorous one for the average minister. The college student, if he is considering the ministry as a calling, weighs carefully the problem of meeting the needs of a family on the income he may reasonably expect to receive. Undoubtedly seminary attendance is diminished materially because of such facts as those revealed in the following comparison

of the average income of the minister with that of men in other professions.

Occupation	Over $3,000	Over $5,000
Lawyers	1 in 5	1 in 9
Doctors	1 in 7.5	1 in 12
Engineers	1 in 9	
Manufacturers	1 in 10	1 in 12
Architects	1 in 10	
Merchants	1 in 22	1 in 33
Commer. Travelers	1 in 22	1 in 50
Ministers	1 in 100	1 in 240

The majority of ministers get less than $1,000.

Closely correlated with the problem of seminary attendance is the pressing one of student help. So long as the majority of men entering

these schools come from the less favored class financially, more student help must be provided.

Some denominations meet this in part by loan funds. While this plan has many advantages it requires the young minister to enter his career under a burden of debt. Other denominations provide scholarships and direct gifts. Although denominational boards are in this way supplementing the work of the seminaries in holding their students, much more must be done if the supply is to equal the demand.

Much depends also upon methods of recruiting. The challenge of the ministry must be more adequately presented to strong men. Since but 14 students graduate from college, out of every 1,000 pupils entering the first grade of school, much more effort must be made to reach this very small group with the claims of the modern ministry.

In view of the heavy demand being made upon the seminaries and training schools every agency available must be called to their relief.

EDUCATIONAL PREPARATION

ATTENTION has been called to the educational resources of the ministry, but the accompanying diagram will illustrate more clearly the relative numbers of college graduates and of partially trained college men. The following figures are taken from the government reports and show the total number of students attending theological schools as well as the proportion of those having had full, partial and no college training:

In 1890 22 per cent. were college graduates
In 1914-15 66.2 " " " "
In 1915-16 66.7 " " " "
In 1916-17 66.5 " " " "

If those who pursued partial college courses are included, the following percentages represent the facts:

In 1914-15.....87.1 per cent.
In 1915-16.....86.5 "
In 1916-17.....83.4 "

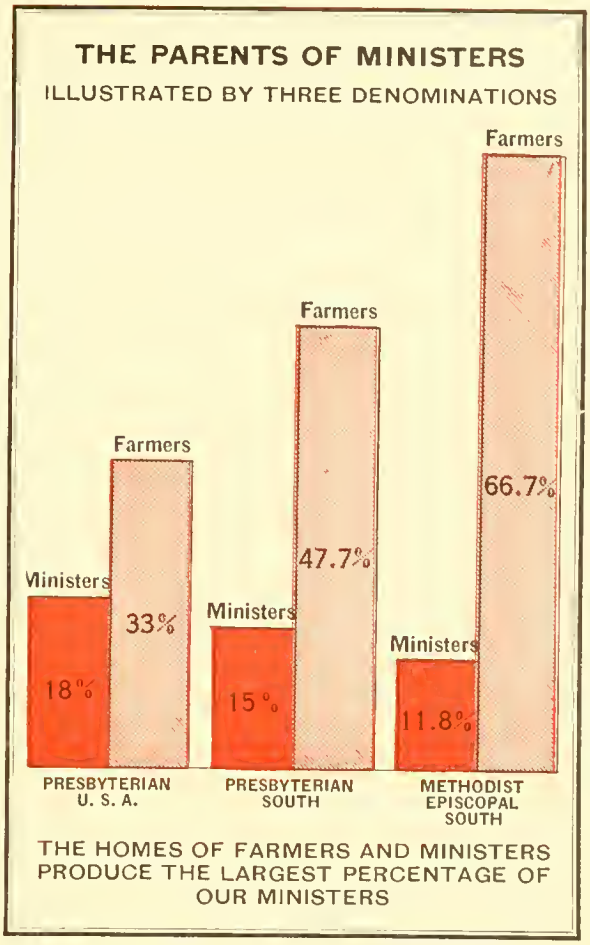
One denomination reported in 1914 that 94.5 per cent. of its ministers were graduates of colleges. The percentage of college graduates in its seminaries is far above the averages indicated in the above table. This is exceptional. There are other denominations however in which the proportion falls as low as 5 per cent. The seminaries are far from uniformity of requirement for entrance. Some are strictly

graduate schools; many approach this ideal but a very large number receive men into their classes without the application of stringent academic tests.

The training schools as a class do not require as much preparation as the seminaries. A very few demand college diplomas, while great numbers of them ask little more than an elementary education.

OCCUPATIONAL SOURCES

IN THE matter of recruiting the ministry due consideration should be given not only to the educational sources but to the social classes from which the men come. The farm has led all other fields in producing men for the ministry. The next largest number has come from the homes of ministers. From other occupations men have entered the pulpit in very small numbers. While these fields can never be overlooked, new emphasis must be placed upon securing recruits in much larger numbers from the more competitive and aggressive occupations. A scientific study of the entire field must be made and an adequate program adopted for attracting strong men to the ministry from a much wider range of trades and professions. It should be more nearly representative of all social classes.



A Clarion Call for Trained Leaders

THE Methodist Episcopal Church calls for thirteen thousand new leaders during the next five years to carry out the Centenary program. The Life Work Department of the Interchurch World Movement estimates that we will need one hundred thousand new trained leaders during the next five years. It is estimated that Protestantism needs immediately five thousand foreign missionaries to bring the work up to the point at which it would have been if the war had not occurred.—*Frank W. Bible.*

The Foreign Mission Board of the Presbyterian Church could use in their work the entire present output of our theological seminaries, leaving none for the ministry in this country.—*Robert E. Speer.*

The Methodist Episcopal Church in India is working in that country on a 25 per cent. efficiency basis because of an insufficient number of leaders. They are baptizing fifty thousand converts per year and turning away one hundred and fifty thousand.—*Arthur Bruce Moss.*

Present Forces in the Field

IN VIEW of the heavy tasks before these schools, they are decidedly inadequate. There is a sufficient number but, on the whole, too many are of an unsatisfactory quality. Of the 200 now in the field, perhaps 5 per cent. may be classed as of exceptionally high standing; 10 per cent. as strong; 35 per cent. as fair; and 50 per cent. as weak.

RANK AND STANDING

THERE is no uniformity in rank and standing between denominations and all too little within denominations. Any sort of institution may bear the name of a "theological seminary" or "training-school," ranging all the way from those having but a single instructor and little or no equipment up to the few which possess large faculties sometimes luxuriously provided for. The greatest uniformity may be found among those classed as "independent." Only a few denominations have a standard even of their own.

DENOMINATIONAL CONTROL

SOME denominations, like the Lutherans, exercise strict control over their seminaries; whereas others, such as the Congregationalists, have practically no control. Many schools of denominational origin have in recent years become independent. This tendency is significant. Three-fourths of the 200 institutions in the field are affiliated with or controlled by eight denominational groups, as shown in the accompanying tentative list.

The remaining one-fourth is distributed among many smaller denominations.

Denominational Groups	Seminaries	Training-Schools
Baptist	14	7
Congregational	8	6
Disciples	9	2
Lutheran	24	
Methodist	15	13
Presbyterian	20	5
Episcopalian	13	3
Reformed	7	

FIELD SERVED

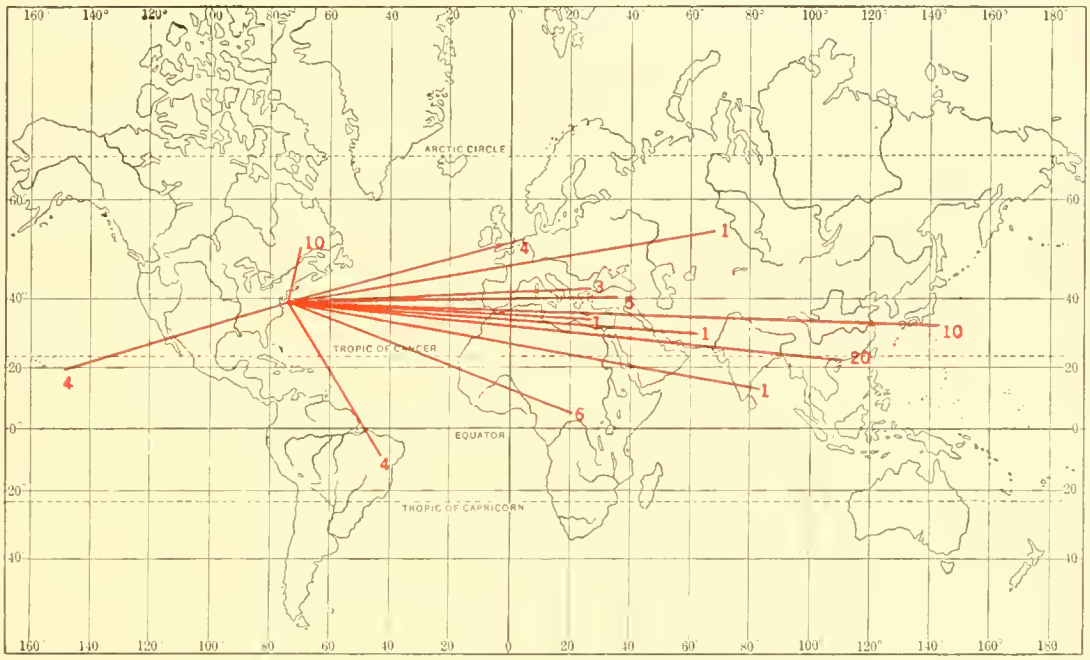
THE field served by individual schools varies greatly, depending largely upon the size, purpose and constituency. Some, by the very nature of the case, serve local communities almost exclusively while others extend their helpful influence to the ends of the earth.

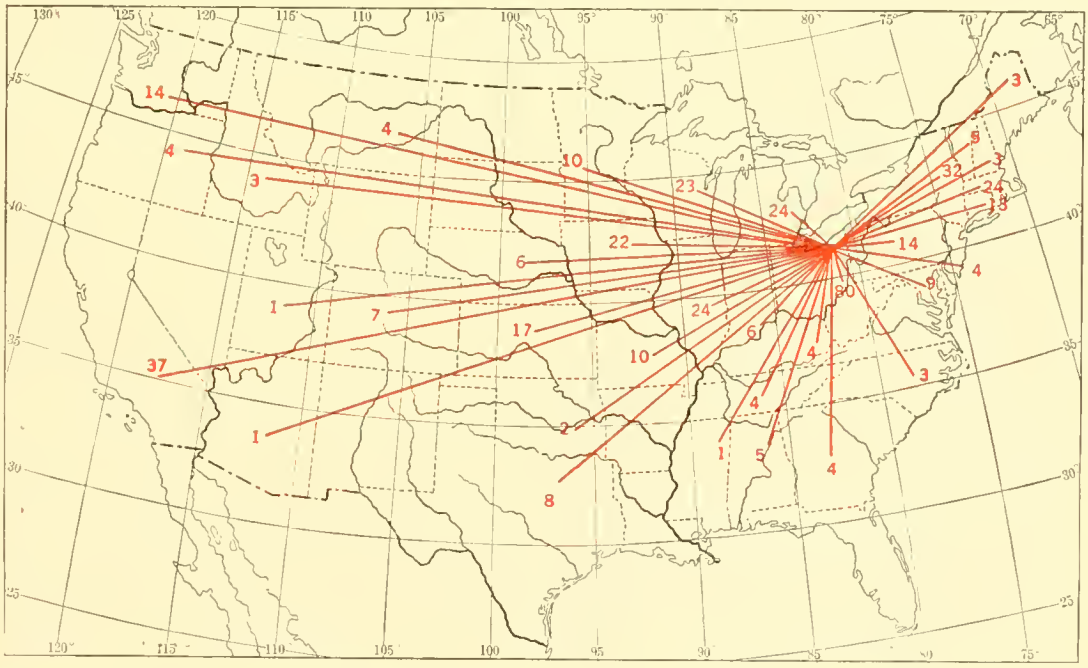
DISTRIBUTION OF SEMINARY GRADUATES

THE accompanying maps show the location of the alumni of a high-grade seminary of average size. Multiply in imagination the influence of this one school by the number of schools reaching out into world-service and you will have a good mental picture of the currents of power over the earth emanating from these spiritual centers. Although the forces in the field even as at present equipped are rendering a far-reaching service yet the vastly greater work still to be accomplished demands that the seminaries and training-schools attain their highest efficiency.

TO EDUCATE the reason without educating the desire is like placing the repeating rifle in the hands of the savage.—*Herbert Spencer.*

DISTRIBUTION OF GRADUATES OF A SINGLE SEMINARY





Proposed Policies and Program

STUDY OF THE SURVEY

COMPETENT commissions will make a careful study of the material collected by the survey. From this fund of information deductions will be drawn and policies and programs recommended..

PROVISION OF FUNDS

THOSE institutions especially deserving help should receive immediate attention. Their needs and opportunities should be carefully balanced. Investment in these schools should be more judiciously made.

Schools strategically located and seriously grappling with the needs of the day should be encouraged in every way possible. The policy should be to promote all those that have the vision of service and that are seriously attempting to realize this vision in human society.

CREATION OF GOOD WILL

FROM this study it is expected that ways and means may be found of placing before the college and university student, with proper emphasis and dignity, the cause of higher religious education and of the ministry.

The claims of these schools will be brought to the attention of the general public in ways most helpful to them and to the churches they represent. The attention of men of means will be called to this field of investment as one having the greatest strategic importance. A new attitude of intelligent appreciation towards seminaries and training-schools should follow.

RAISING OF STANDARDS

WEAKER schools will be urged to raise their standards as rapidly as possible. Ways and means of doing this are to be studied. Spiritual as well as academic tests should be applied to all alike.

ESTABLISHING NORMS

FROM the information provided, norms for types of work in seminaries and training-schools are to be ascertained. General lines of cleavage between classes and grades of institutions will be determined. Classification and standardization will be made possible if this shall prove desirable.

COORDINATION AND COOPERATION

THE policy of promoting efficiency through coordination and cooperation wherever possible will be followed. This will minimize duplication and make greater specialization possible within and between institutions of different classes and denominations. The methods of securing this much needed coordination and specialization are to be most carefully studied.

"NOW ARE THEY MANY MEMBERS, YET BUT ONE BODY."

THE Budget Table for American Education is Table IV, appearing on pages 304 and 305 of this volume. It presents the financial needs both by denominations and by types of work carried on. Special attention is called to the fact that while most figures are for a one year budget, others are for a two year or a five year budget, but in each case these variations are clearly indicated. The interpretative foot note should be carefully noted.

RELIGIOUS EDUCATION

A National Emergency

THE United States of America has been invaded by three enemy armies which threaten our national existence. First, there is within our borders an army of five and one-half million illiterates above nine years of age; second, there is an army of fifty million people above nine years of age who are not identified with any church—Jewish, Catholic or Protestant; third, there is an army of twenty-seven million Protestant children and youth, under twenty-five years of age, who are not enrolled in any Sunday school or other institution for religious training.

If these three armies should form in double column, three feet apart, they would reach one and one-fifth times around the globe at the equator. If they should march in review before the President of the United States, moving double column at the rate of twenty-five miles a day, it would take the three armies three years and five months to pass the President.

These three interlocking armies constitute a triple alliance which threatens the life of our democracy. Patriotism demands that every loyal American enlist for service and wage three great campaigns—a campaign of Americanization, a campaign of adult evangelism, and a campaign for the spiritual nurture of childhood.

The American Religious Education Survey Department presents in the following pages certain facts and needs which have been revealed by the survey now in progress.

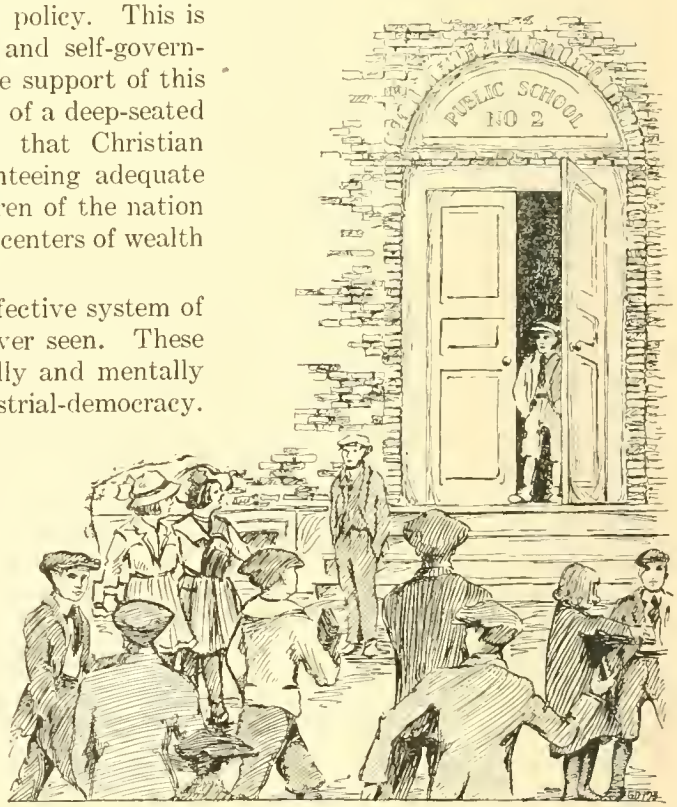
Intelligence and Righteous

Universal Education is the Onl

THE fundamental elements of a nation's strength are the intelligence and moral insight of its people. The machinery with which a democracy sets each new generation on the shoulders of the race is the public school system. Through the public schools the state secures an effective, socially-minded, homogeneous citizenship. It gives common knowledge and develops common skills, common attitudes and common ideals. Its curriculum, besides providing for individual needs, contains common elements which become the basis of the likemindedness of the people and insure united and collective activity. It is thus that social solidarity is secured in a democracy.

The world war revealed many defects in our educational system. It has clearly shown the importance of rural education, the necessity for a complete program of physical and health education, the need of radical measures to reduce adult illiteracy, the necessity for the preparation and supply of competent teachers and the equalizing of educational opportunities. The Smith-Towner Bill, now pending before Congress, is the nation's educational program for the reconstruction period. This bill creates a department of education in our national government and places a secretary of education in the President's cabinet. For the first time in our nation's life it provides a national educational policy. This is done without limiting the initiative and self-government of states and cities. The active support of this bill by the church is but an expression of a deep-seated conviction of the Protestant church that Christian citizens should aid the state in guaranteeing adequate educational privileges to all the children of the nation regardless of whether they are born in centers of wealth or in the midst of poverty.

We have set out to build the most effective system of public schools which the world has ever seen. These schools will give us a people physically and mentally capable of sustaining a socialized-industrial-democracy.



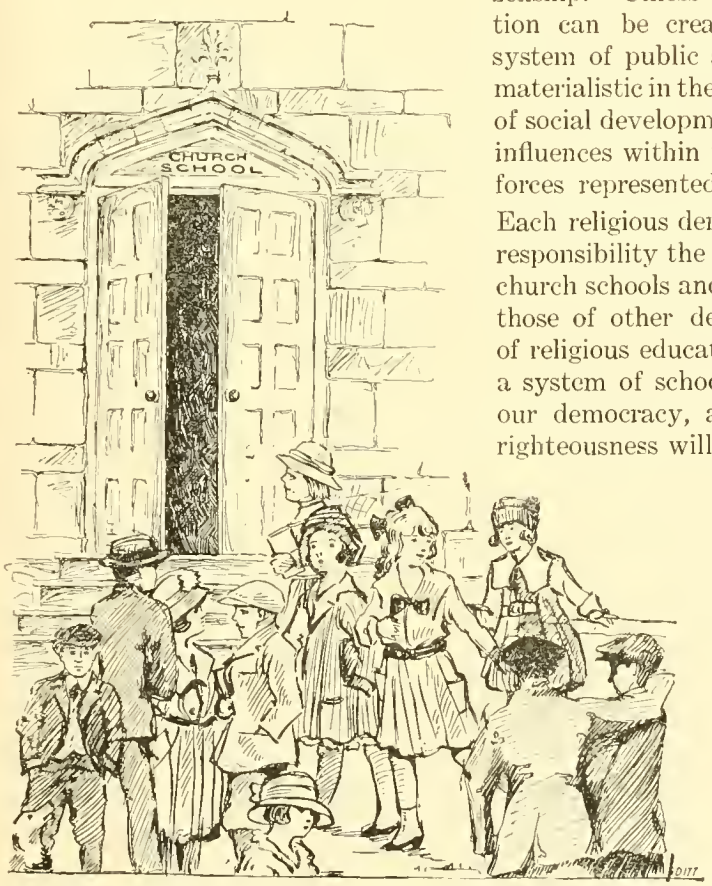
NO child should be damned to illiteracy because he chanced to be born in one of the waste places of the nation."

ness Must be Coextensive

Guarantee of Democratic Government

BUT the democratic state has not yet established the machinery which will conserve and perpetuate the moral and spiritual achievements of the race and guarantee that the citizenship of the future will be dominated by the highest of moral and spiritual ideals. Democracy must learn how to make intelligence and righteousness coextensive. A new piece of machinery must be created and made a vital, integral part of the life of every community. This new piece of machinery must spiritualize our citizenship just as the public school makes it wise and efficient. The nation that can build this new machinery will write a new page in the history of democratic government.

The task of religious education is to motivate conduct in terms of a religious ideal of life. In a democracy the common facts, attitudes and ideals which constitute the basis of collective activity must be surcharged with religious interpretation. Spiritual significance and God-consciousness must permeate the entire content of the secular curriculum. The nationa public school system must be supplemented by a unified program of religious education which will insure a cultured, efficient and righteous citizenship. Unless such a program of religious education can be created there is great danger that a system of public schools will become naturalistic and materialistic in theory and practise and that the direction of social development will be determined by the secular influences within the state rather than by the spiritual forces represented by the church.



Each religious denomination has as its greatest present responsibility the development of an efficient system of church schools and the correlation of these schools with those of other denominations into a unified program of religious education for the American people. Such a system of schools will sustain the spiritual ideals of our democracy, and guarantee that intelligence and righteousness will be coextensive.

A RELIGIOUS education should be the heritage of every child. Spiritual illiteracy is the greatest peril of organized society."

Table Showing Distribution of Population of United States by States, by Religious Denominations, and those not Members of any Religious Denomination

	Estimated Population of the United States for 1917 (Census Bureau Estimate)	Catholic		Jewish		All other Non-Protestant Faiths		Protestant			No. not reported as members of any Religious Faith, including children under 10 years of age of Protestant Parents	
			Per cent.		Per cent.		Per cent.	Church Members	Per cent.	Children under 10 years of age not members		Per cent.
Alabama	2,363,939	*a* 46,600	1.9	11,086	.5	4,728	.2	910,117	38.5	351,880	1,391,408	58.9
Arizona	263,788	50,000	19.0	1,013	.4	1,134	.4	16,618	6.3	4,920	195,023	73.9
Arkansas	1,766,343	23,000	1.3	5,012	.3	.....		487,510	27.6	188,660	1,250,821	70.8
California	3,029,032	*b* 595,000	19.5	63,652	2.1	39,377	1.3	433,151	14.3	79,480	1,897,852	62.8
Colorado	988,320	113,638	11.4	14,565	1.5	10,871	1.1	156,319	16.1	38,500	692,927	70.0
Connecticut	1,265,373	523,795	41.3	66,862	5.3	8,857	.7	246,074	19.5	58,420	419,785	33.2
Delaware	215,160	*c* 39,000	18.3	3,806	1.8	215	.1	51,853	24.1	12,490	120,286	55.8
District of Columbia	369,282	*d*		10,000	2.7	1,846	.5	109,677	29.7	20,420	247,759	67.1
Florida	916,185	51,000	5.6	6,451	.7	6,413	.7	281,386	30.7	93,380	570,935	62.3
Georgia	2,895,841	19,400	.6	22,414	.8	2,895	.1	1,192,674	41.2	456,430	1,658,458	57.3
Idaho	445,176	18,000	4.0	1,078	.2	74,196	16.4	49,414	11.1	15,130	302,488	68.0
Illinois	6,234,995	1,481,789	23.7	246,637	3.9	43,644	.7	1,278,173	20.5	325,240	3,184,752	51.2
Indiana	2,835,492	275,914	9.7	25,833	.9	5,670	.2	793,938	28.0	198,200	1,734,137	61.2
Iowa	2,224,771	265,500	11.9	15,555	.7	11,123	.5	573,990	25.8	151,460	1,358,603	61.1
Kansas	1,851,870	132,210	7.1	9,450	.5	5,555	.3	414,818	22.4	115,570	1,289,837	69.7
Kentucky	2,394,093	178,296	7.4	13,362	.5	4,788	.2	711,043	29.7	234,350	1,486,604	62.1
Louisiana	1,856,954	618,619	33.3	12,723	.7	1,857	.1	360,259	19.4	131,350	863,496	46.5
Maine	777,340	152,635	19.6	7,387	.9	3,886	.5	104,940	13.5	23,960	508,492	65.5
Maryland	1,373,673	*e* 272,400	19.7	62,642	4.6	4,111	.3	304,559	22.2	80,430	729,961	53.7
Massachusetts	3,775,973	1,406,845	37.3	189,671	5.0	37,759	1.0	558,844	14.8	126,780	1,582,854	41.9
Michigan	3,094,266	631,500	20.4	63,254	2.0	12,377	.4	572,439	18.5	146,640	1,814,696	58.7
Minnesota	2,312,445	483,494	20.9	31,462	1.4	9,249	.4	513,362	22.2	140,710	1,274,878	55.2
Mississippi	1,976,570	30,479	1.5	3,888	.2	1,976	.1	711,428	36.0	276,520	1,228,799	62.2
Missouri	3,429,595	538,692	15.7	80,807	2.3	13,718	.4	823,102	23.9	221,120	1,973,276	57.7
Montana	472,935	103,850	21.8	2,518	.5	3,783	.8	37,834	8.0	9,030	324,950	68.9
Nebraska	1,284,126	129,279	10.1	13,547	1.0	5,136	.4	288,928	22.5	83,840	847,236	66.1
Nevada	110,738	*f*		508	.2	4,650	4.2	8,416	7.6	1,440	97,164	87.8
New Hampshire	444,429	135,600	30.5	3,257	.7	2,222	.5	66,219	14.9	14,220	237,131	53.4
New Jersey	3,014,194	746,319	24.7	149,476	4.9	12,056	.4	560,660	18.6	219,300	1,545,683	51.3
New Mexico	423,649	140,573	33.1	858	.2	1,694	.4	28,485	6.7	10,220	252,039	59.6
New York	10,460,182	3,089,266	29.5	1,603,923	15.3	83,681	.8	1,569,027	15.0	360,280	4,114,285	39.4
North Carolina	2,434,381	8,100	.3	4,915	.2	.....		968,783	39.8	384,400	1,452,583	59.7
North Dakota	765,319	105,871	13.8	1,492	.2	765	.1	160,716	21.0	57,600	496,475	64.9
Ohio	5,212,085	866,715	16.6	166,361	3.2	15,636	.3	1,370,778	26.3	327,840	2,792,595	53.7
Oklahoma	2,289,855	46,343	2.0	3,461	.2	2,289	.1	354,496	15.5	135,740	1,883,266	82.2
Oregon	861,992	71,755	8.3	9,767	1.1	6,033	.7	148,262	17.2	31,260	626,175	72.7
Pennsylvania	8,660,042	1,867,000	21.5	322,406	3.7	15,960	.2	2,137,690	24.7	588,350	4,316,986	49.9
Rhode Island	625,865	275,000	43.9	20,502	3.3	6,258	1.0	81,986	13.1	19,100	242,119	38.7
South Carolina	1,643,205	10,000	.6	4,816	.3	12,725	.8	816,386	49.7	330,370	799,278	48.6
South Dakota	716,972	89,950	12.5	1,262	.2	717	.1	154,765	21.6	48,900	470,278	65.6
Tennessee	2,304,629	25,000	1.0	14,034	.6	2,304	.1	719,044	31.2	249,920	1,544,247	67.1
Texas	4,515,423	464,339	10.2	30,839	.7	4,515	.1	1,092,732	24.3	401,840	2,922,998	64.7
Utah	443,866	*g* 15,609	3.5	3,737	.8	219,270	49.4	11,540	2.6	4,110	193,710	43.7
Vermont	364,946	90,830	24.8	2,221	.6	1,457	.4	66,410	18.2	15,350	204,028	56.0
Virginia	2,213,025	*h* 42,800	1.9	15,403	.7	4,426	.2	854,227	38.6	292,270	1,296,169	58.6
Washington	1,597,400	105,836	6.6	9,117	.6	7,987	.5	297,096	18.6	66,010	1,177,364	73.3
West Virginia	1,412,602	*i* 60,000	4.2	5,129	.4	1,412	.1	340,437	24.1	118,880	1,005,624	71.2
Wisconsin	2,527,167	592,233	23.4	28,581	1.1	7,581	.3	548,394	21.7	147,250	1,350,378	53.5
Wyoming	184,970	19,000	10.2	498	.3	10,913	5.9	15,317	8.3	3,680	139,242	75.2
Total Pop. of U. S., 1917	103,640,473	17,049,074	16.5	3,387,238	3.2	739,715	.7	24,352,316	23.5	7,413,240	58,110,130	56.1

Compiled from the Government Religious Census, The Official Catholic Directory for 1919, The American Jewish Year Book for 1919-1920, and from computations based on the population estimates for 1917 of the United States Census Bureau.

a Alabama includes W. Florida.
b California includes part of Nevada.
c Delaware includes part of Maryland and Virginia.
d Dist. of Columbia included in Maryland.
e Maryland includes District of Columbia.
f Nevada included in Utah.
g Utah includes Nevada.
h Virginia includes part of West Virginia.
i West Virginia includes part of Virginia.

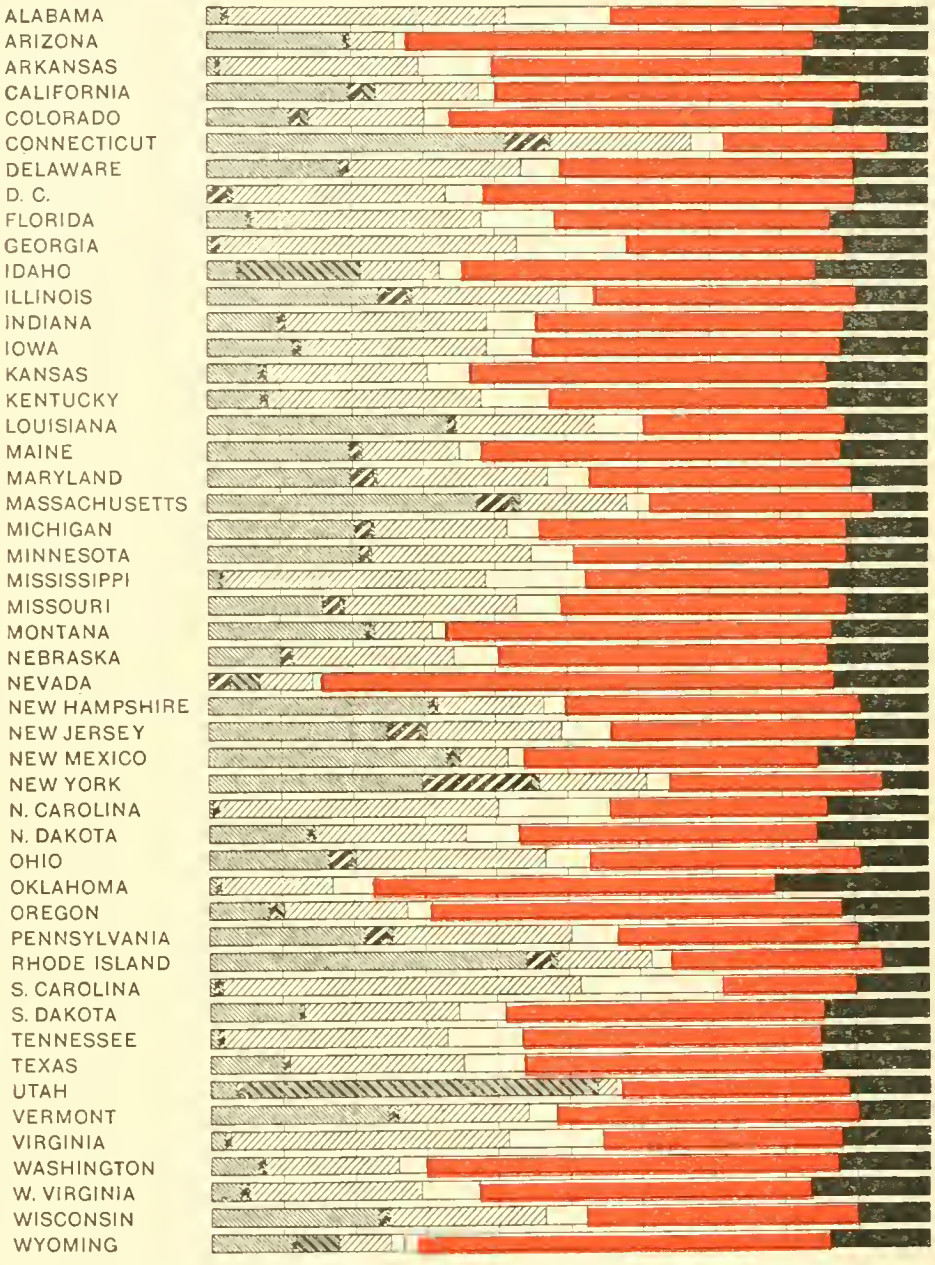
Table Showing the Distribution of Persons Under Twenty-five Years of Age in the United States by States, and those not Attending Protestant Sunday School

Children in United States Under 25 years of Age (1917)		Catholic		Jewish		All other Non-Protestant Faiths		Protestant		Not Reported (Nominally Protestant)		No. in Sunday School Less Cradle Roll		No. of children in U. S. (Protestant and Nominally Protestant) Not in Sunday Schoo
			Per cent.		Per cent.		Per cent.		Per cent.		Per cent.		Per cent.	
Alabama	1,418,360	*a* 27,960	1.9	6,650	.5	2,830	.2	757,200	53.4	623,720	44.0	263,500	19.1	1,100,250
Arizona	131,890	25,000	18.9	500	.4	560	.4	10,760	8.2	95,070	72.1	27,740	26.2	76,490
Arkansas	1,059,800	13,800	1.3	3,000	.3	.....		405,700	38.3	637,300	60.1	141,000	13.5	890,000
California	1,241,900	*b* 243,950	19.6	26,090	2.1	16,140	1.3	210,990	17.0	744,730	60.0	265,820	27.8	664,590
Colorado	464,510	53,410	11.5	6,840	1.5	5,100	1.1	91,560	19.7	307,600	66.2	88,870	22.3	299,910
Connecticut	594,720	252,180	42.4	31,420	5.3	4,160	.7	143,110	24.1	163,850	27.5	133,070	43.3	161,100
Delaware	103,270	*c* 18,720	18.1	1,820	1.8	100	.1	30,880	29.9	51,750	50.1	39,720	48.1	39,150
Dist. of Columbia.	155,090	*d*		4,200	2.7	770	.5	54,640	35.2	95,480	61.6	68,740	45.8	75,920
Florida	513,060	28,560	5.6	3,610	.7	3,590	.7	209,860	40.9	267,440	52.1	87,870	18.4	383,430
Georgia	1,766,460	11,830	.6	13,670	.8	1,760	.1	1,005,950	56.9	733,250	41.6	374,610	21.5	1,348,790
Idaho	231,490	9,360	4.0	560	.2	35,580	15.4	33,560	14.5	152,430	65.9	19,110	10.3	164,540
Illinois	3,055,140	732,070	23.9	120,870	3.9	21,380	.7	785,670	25.7	1,395,150	45.8	775,240	35.5	1,317,770
Indiana	1,389,390	137,940	9.9	12,650	.9	2,820	.2	486,140	35.0	749,840	54.0	615,130	49.8	551,590
Iowa	1,134,630	135,400	11.9	7,930	.7	5,670	.5	369,980	32.6	615,650	54.3	382,590	38.8	570,910
Kansas	944,450	67,420	7.1	4,820	.5	2,830	.3	270,490	28.6	598,890	63.5	400,700	46.1	429,960
Kentucky	1,340,690	97,840	7.3	7,480	.5	2,680	.2	529,420	39.5	703,270	52.5	392,440	31.8	821,150
Louisiana	1,095,600	365,130	33.3	7,500	.7	1,090	.1	290,040	26.5	431,840	39.4	89,200	12.3	624,690
Maine	342,030	67,150	19.6	3,250	.9	1,710	.5	56,710	16.6	213,210	62.4	111,720	41.4	143,700
Maryland	686,830	*e* 136,350	19.8	31,320	4.6	2,050	.3	192,490	28.0	324,620	47.3	268,420	51.9	231,570
Massachusetts	1,699,180	623,180	36.7	85,350	5.0	16,990	1.0	308,530	18.1	665,130	39.2	315,030	32.3	627,210
Michigan	1,516,190	309,430	20.4	30,990	2.0	6,060	.4	352,340	23.2	817,370	53.9	500,750	42.8	584,160
Minnesota	1,225,590	256,250	20.9	16,670	1.4	4,900	.4	346,660	28.3	601,110	49.0	217,280	22.9	706,330
Mississippi	1,205,700	18,550	1.5	2,370	.2	1,200	.1	602,640	50.0	580,940	48.2	418,580	35.4	755,900
Missouri	1,749,090	274,730	15.7	41,210	2.3	6,850	.4	532,550	30.4	893,750	51.2	502,310	35.2	883,490
Montana	222,270	49,040	22.1	1,180	.5	1,770	.8	22,020	9.9	148,260	66.7	51,920	30.5	115,620
Nebraska	693,420	69,800	10.1	7,310	1.0	2,770	.4	201,290	29.0	412,250	59.5	163,830	26.7	426,940
Nevada	40,970	*f*		100	.2	1,720	4.2	3,640	8.9	35,510	86.7	3,620	9.2	35,290
New Hampshire	195,540	59,660	30.5	1,430	.7	970	.5	35,390	18.1	98,090	50.2	60,020	45.0	66,150
New Jersey	1,446,810	376,230	26.0	71,740	4.9	5,780	.4	374,380	25.9	618,680	42.8	382,270	38.5	574,200
New Mexico	249,950	82,930	33.2	500	.2	990	.4	22,830	9.1	142,700	57.1	30,180	18.2	132,950
New York	4,916,280	1,478,950	30.0	753,840	15.4	39,330	.8	906,770	18.4	1,737,390	35.5	808,610	30.6	1,755,870
North Carolina	1,484,970	4,940	.3	2,990	.2	.....		825,440	55.6	651,600	43.9	586,280	39.7	885,540
North Dakota	436,230	59,770	13.7	850	.2	430	.1	124,440	28.5	250,740	57.5	60,590	16.1	306,800
Ohio	2,449,680	425,350	17.4	78,190	3.2	7,340	.3	798,350	32.6	1,140,450	46.5	778,140	40.1	1,052,880
Oklahoma	1,351,010	27,340	2.0	2,040	.2	1,350	.1	289,240	21.4	1,031,040	76.3	291,120	22.0	1,028,000
Oregon	387,890	32,290	8.3	4,390	1.1	2,710	.7	80,780	20.8	267,720	69.1	95,280	27.4	240,170
Pennsylvania	4,330,020	1,158,500	26.7	161,200	3.7	7,980	.2	1,363,020	31.5	1,639,320	37.9	1,825,540	60.8	977,960
Rhode Island	294,150	129,250	43.9	9,630	3.3	2,940	1.0	47,510	16.1	104,820	35.7	48,890	32.1	99,080
South Carolina	1,035,210	6,300	.6	3,030	.3	8,010	.8	722,450	69.8	295,420	28.5	318,490	31.3	669,340
South Dakota	379,990	48,200	12.6	660	.2	370	.1	107,940	28.4	222,820	58.7	52,380	15.8	270,970
Tennessee	1,313,630	14,250	1.1	7,990	.6	1,310	.1	552,310	42.0	737,770	56.2	316,570	24.5	970,420
Texas	2,664,090	273,960	10.3	18,190	.7	2,660	.1	881,800	33.1	1,487,480	55.8	917,700	38.7	1,376,580
Utah	253,000	*g* 8,890	3.5	2,130	.8	124,970	49.4	8,920	3.5	108,090	42.8	9,880	8.9	106,040
Vermont	160,570	39,960	24.9	970	.6	640	.4	35,970	22.4	83,030	51.7	50,570	42.4	62,810
Virginia	1,261,420	*h* 24,390	1.9	8,780	.7	2,510	.2	653,500	51.8	572,240	45.4	363,490	29.6	860,080
Washington	734,800	48,680	6.6	4,190	.6	3,670	.5	167,030	22.7	511,240	69.6	165,250	24.4	496,350
West Virginia	805,180	*i* 34,200	4.2	2,920	.4	800	.1	261,810	32.5	505,450	62.8	276,700	36.1	472,640
Wisconsin	1,314,120	307,960	23.4	14,860	1.1	3,840	.3	361,730	27.5	625,730	47.7	191,410	19.4	779,590
Wyoming	88,780	9,120	10.2	230	.3	5,230	5.9	9,110	10.3	65,090	73.3	13,730	18.5	59,340
	53,575,040	8,676,170	16.1	1,630,110	3.1	376,910	.7	16,935,540	31.6	25,956,320	48.5	14,361,900	*33.5	27,274,210
													Cradle Roll	1,255,740
														28,529,950

Compiled from the Government Religious Census, The Official Catholic Directory for 1919, The American Jewish Year Book for 1919-1920, the International Sunday School Report for 1918, and from computations based on the population estimates for 1917 of the United States Census Bureau.

a Alabama includes W. Florida.
b California includes part of Nevada.
c Delaware includes part of Maryland and W. Virginia.
d District of Columbia included in Maryland.
e Maryland includes District of Columbia.
f Part of Nevada included in Utah.
g Utah includes part of Nevada.
h Virginia includes part of West Virginia.
i West Virginia includes part of Virginia.
* Percentage of Protestant and not reported.

WHERE 58 MILLIONS UNCHURCHED PROTESTANT AMERICANS RESIDE



Totals: Catholics 17,049,000 Jews 3,387,200 Other Non-Prot. 739,700

Protestants 24,354,300 Not members of any church 58,110,100

CATHOLIC includes children

JEWISH includes children

OTHER NON PROTESTANT includes children

PROTESTANT CHURCH MEMBERS ONLY

CHILDREN under 10 years of age in Protestant church homes

PERSONS over 9 years of age (Nominally Protestant) Not members of any church

CHILDREN under 10 years of age in Unchurched homes

Lessons from Statistics

THERE are 16,935,000 children and youth (under twenty-five years of age) in the Protestant church homes of the United States. Approximately 15,617,000 children are enrolled in the Sunday schools or are on cradle or font rolls. This leaves 1,318,000 children of Protestant church homes who are not reached by the educational program of the Protestant church. But all of the 15,617,000 members of Sunday schools or cradle rolls are not from church homes. Many are from non-church homes. When these have been deducted it will be seen that *there are millions of children in Protestant church homes who are not being touched by the educational program of the church.*

The figures given here for Protestant religious school enrolment includes 168,723 children and youth enrolled in Protestant parochial schools distributed as follows: Lutheran, 126,927; German Evangelical, 17,410; Protestant Episcopal, 14,086; Christian Reformed, 10,000.

The map at the bottom of this page will reward careful study in connection with the statistical tables on pages 206 and 207.

It is not possible to tell what proportion of the children from Protestant church families attend religious schools because of the enrolment of children from non-church homes in Protestant religious schools.

Our children and youth, (under twenty-five years of age) are distributed as follows:

Denomination	In Sunday, Parochial or Congregational School	Not in Sunday, Parochial or Congregational School	Total
Roman Catholic (including Ruthenian Catholic)	1,870,000	6,806,000	8,676,000
Jewish	87,000	1,543,000	1,630,000
Protestant children and children whose parents are not reported as belonging to any faith (nominally Protestant)	*14,361,900	28,529,950	42,891,850

*Does not include Cradle or Font Roll (1,225,740)

Summarizing the columns above we have the following startling facts:

Denomination	Number of Children	Number not in Religious Schools	Number in Religious Schools	Per Cent. not in Religious Schools
Catholic	8,676,000	6,806,000	1,870,000	78.4
Jewish	1,630,000	1,543,000	87,000	95.2
Protestant and nominally Protestant	42,891,850	*28,529,950	14,361,900	66.5
Totals	53,197,850	36,878,950	16,318,900	69.3

*Includes Cradle or Font Roll (1,255,740)

The one question which arises most clearly from these studies is this: How long can a nation endure, 69.3 per cent. of whose children and youth are receiving no systematic instruction in the religious and moral sanctions upon which our democratic institutions rest? And this question becomes acute when we learn how few hours of instruction are available annually for those children who do enroll in religious schools.

If "spiritual illiteracy is the forerunner of moral bankruptcy and national decay" what are the lessons from these statistics?

MILLIONS of children in Protestant homes are wholly untouched by the present educational program of the church.

Two out of every three children under 25 years of age attend no religious school!

Train up a child in the way he should go: And even when he is old he will not depart from it.—*Proverbs 22:6*.

Protestantism's Weakest Spot

IF YOU would point to the weakest spot in the Protestant church you would put your finger on the army of twenty-seven million children and youth in our own land who are growing up in spiritual illiteracy and sixteen million other American Protestant children whose religious instruction is limited to a brief half hour once a week, often sandwiched in between a delayed preaching service and the American Sunday dinner. Let it be burned into the minds of our church leaders that *a church which cannot save its own children can never save the world.*

CHART SHOWING RELATION OF SUNDAY SCHOOL ENROLMENT TO TOTAL CHURCH MEMBERSHIP FOR EACH NON-PROTESTANT BODY

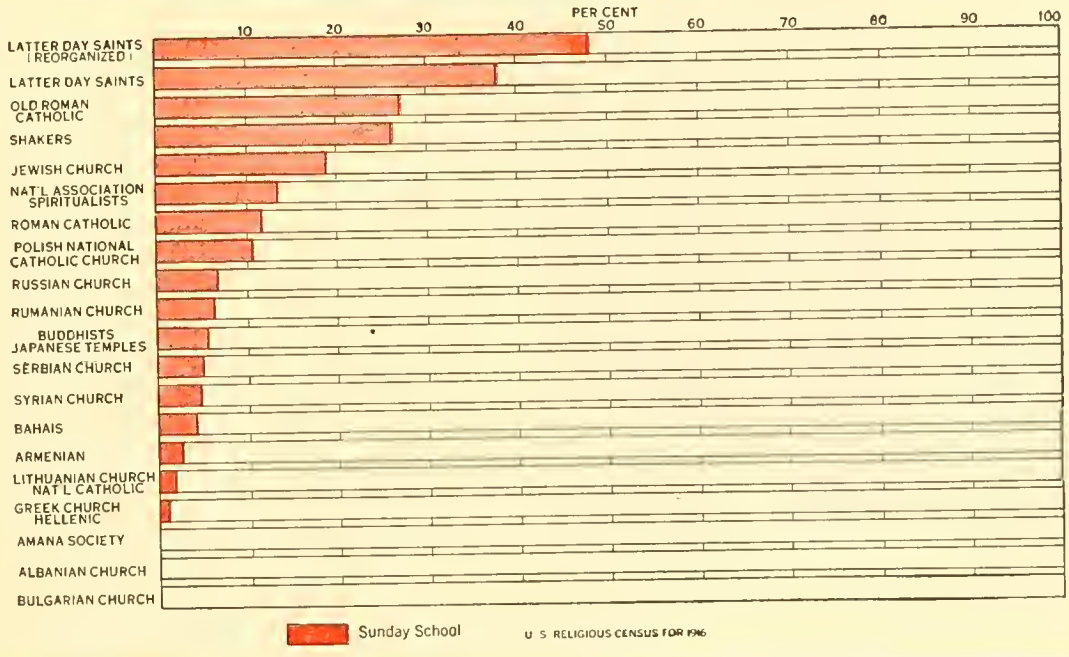
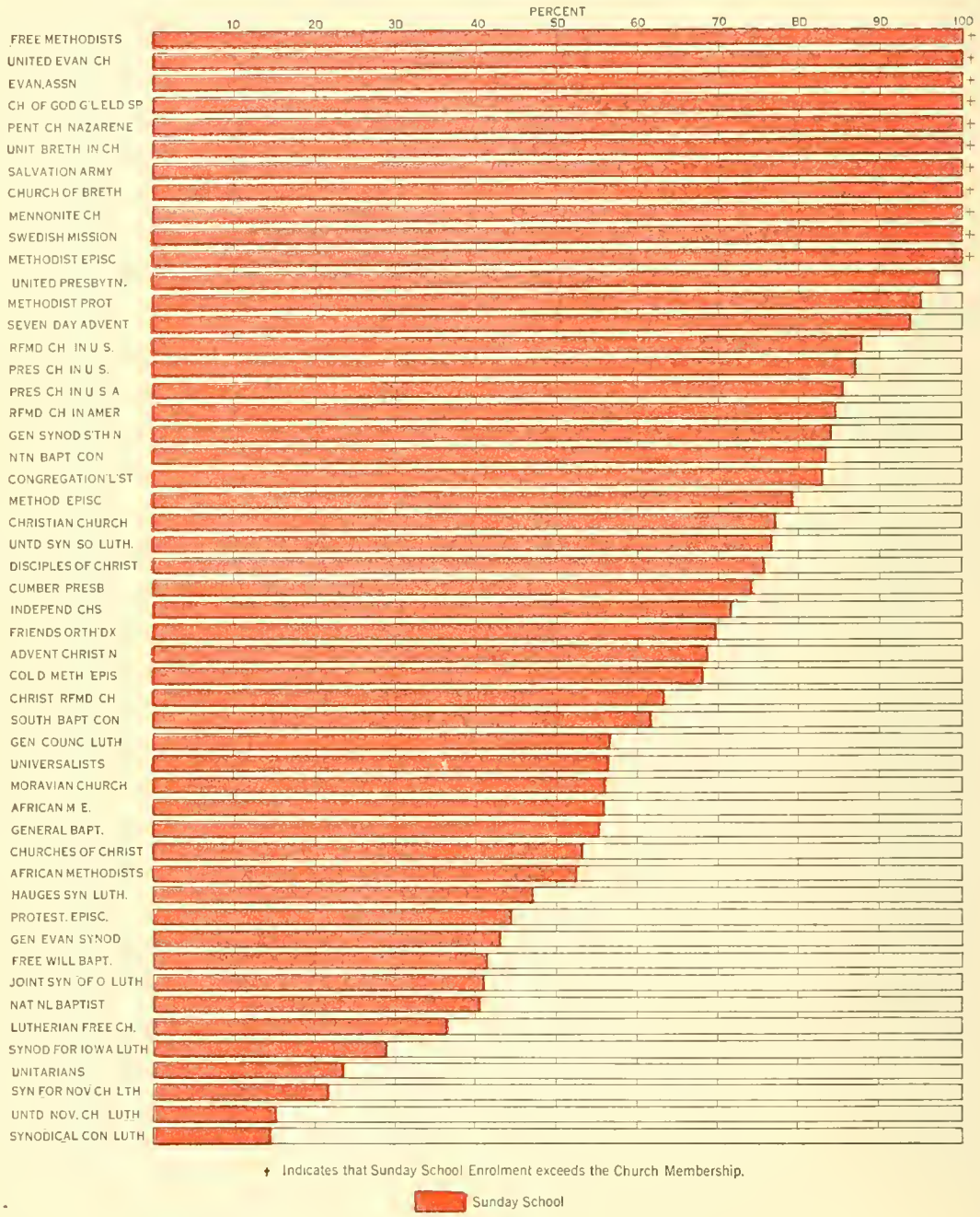


CHART SHOWING RELATION OF SUNDAY SCHOOL ENROLMENT TO TOTAL CHURCH MEMBERSHIP FOR EACH PROTESTANT BODY REPORTING A MEMBERSHIP OF MORE THAN 25,000

(U. S. Religious Census for 1916)



Sunday School Enrolment and Church Membership of Protestant Bodies Reporting a Membership of more than 25,000

From United States Religious Census, 1916

Denominations	Total Church Membership	Sunday School Enrolment	Sunday School Membership Compared with Church Per Cent.
Methodist Episcopal	3,717,785	3,872,264	104.1
National Baptist Convention	2,938,579	1,181,270	40.2
Southern Baptist Convention	2,708,870	1,665,996	61.5
Methodist Episcopal, South	2,114,479	1,688,559	79.8
Presb. Church in the U. S. A. (North)	1,611,251	1,381,682	85.7
Northern Baptist Convention	1,232,135	1,028,952	83.5
Disciples of Christ	1,226,028	942,879	76.9
Protestant Episcopal	1,092,821	489,036	44.7
Congregational	791,274	654,922	82.7
Synodical Conference (Lutheran)	777,701	110,300	14.2
African Methodist Episcopal	548,355	311,051	56.7
General Lutheran Council	540,642	307,595	56.9
General Lutheran Synod	370,715	311,501	84.0
Presbyterian Church in U. S. (South)	357,769	313,165	87.5
United Brethren in Christ	348,828	402,838	115.5
Reformed Church in the U. S.	344,374	304,250	88.3
General Evangelical Synod	339,853	145,377	42.8
Churches of Christ	317,937	167,809	52.8
African Methodist Episcopal Zion	257,169	135,102	52.5
Colored Methodist Episcopal	245,749	167,880	68.3
Methodist Protestant	186,908	177,918	95.2
United Norwegian Church (Lutheran)	176,084	44,042	15.0
Joint Synod of Ohio (Lutheran)	164,698	66,773	40.5
United Presbyterian	160,726	156,072	97.1
Reformed Church in America, Dutch	144,929	123,092	84.9
Synod of Iowa (Lutheran)	130,793	38,120	29.1
Evangelical Association	120,756	172,129	142.5
Christian Church	118,737	91,853	77.3
Norwegian Lutheran Church of America	112,673	24,313	21.6
Church of the Brethren	105,102	111,686	106.2
Friends (Orthodox)	92,379	64,583	69.9
United Evangelical Church	89,774	129,453	144.1
Unitarian	82,515	19,675	23.8
Seventh Day Adventist	79,355	74,863	94.3
Cumberland Presbyterian	72,052	53,431	74.1
Universalist	58,566	33,272	56.8
United Synod, South (Lutheran)	56,656	43,697	77.1
Free Will Baptist	54,833	22,421	40.8
Independent churches	54,393	39,077	71.8
Christian Reformed Church	38,668	24,445	63.2
Salvation Army	35,954	41,295	114.8
Free Methodist	35,291	58,553	165.9
Mennonite Church	34,965	37,096	106.1
General Baptist	33,466	18,545	55.4
Pentecostal Church of the Nazarene	32,259	40,575	125.7
Advent Christian	30,597	21,007	68.6
Hauges Synod (Lutheran)	29,893	14,011	46.9
Swedish Mission Covenant	29,164	30,937	106.1
Church of God—General Eldership	28,376	39,259	138.3
Lutheran Free Church	28,180	10,285	36.5
Moravian Church	26,373	14,954	56.7

Facts Regarding Religious Education in the Home

THE OPPORTUNITY OF THE HOME

MEASURED in time the home is responsible for far more of the child's time than are all other educational agencies combined. This will easily appear from the table:

Time Schedule—By Hours

TIME APPORTIONMENT—WEEKLY

Hours in week		168
Hours in school	25	
Hours in church	2	27
Hours under home control		141
Hours spent in sleep		56
Hours at disposal of home as compared with 27 at disposal of school and church		85

TIME APPORTIONMENT—ANNUALLY

Hours in year		8,739
Hours in school	750	
Hours in church	75	825
		7,911
Hours spent in sleep		2,980
Hours at disposal of home as compared with 825 at disposal of school and church		4,931

ATTENTION OF TEACHER TO EACH CHILD

40 children to a room, 5 hours a day.
5/40 or 1/8 hour = 7½ minutes daily.

The average for individual attention is often not so much as indicated above, the time being used in mass treatment. Most homes could give three times this amount.

THE saddest page in the history of the Christian church is that which records the spiritual neglect of childhood in the home.

FAILURE OF HOME AND SCHOOL EDUCATION

MORE than one-half the crimes dealt with in the courts are against *property*, the rest against the *person*. Thefts, dishonesty, untruthfulness, wilful self-indulgence, lack of self-control—these are the qualities of character which find expression in crime.

Stealing—the continuance of a baby's instinctive practise of taking what it wants.

Drunkenness, murder, seduction—the results of self-indulgence and the absence of training in self-control.

Truancy—the expression of hunger for adventure or of desire to escape monotony of home or school.

Note these causes of crime:

*No work	*Fast women
*Need of money	*Gambling
*Bad company	*Boyish pranks
*Drink	*Hunger
*Brutal fathers	*Lack of home training
*Domestic troubles	—parental neglect
*Bad books and cigarettes	Institutional life in childhood

Instruction in stealing by older people
Cocaine and other drugs.

* These reflect home failure.

TYPES OF HOME FAILURE

IT IS one of the tragic facts that the ultimate failure of the child may be in no wise the fault of the child, but wholly the fault of the home. Note this list of home failures:

Parental misunderstanding of child
Fault-finding
Lack of affection or failure to express it
Lack of confidential relation with children
Drunken parents
Separation of parents
Loss of parent by death
Street play and loafing

WHAT HAPPENS DURING UNOCCUPIED TIME

DURING one week in one city there were arrested 197 children under 16 years of age—182 boys, 15 girls; of these, 75 were Americans; 20 between 8 and 10 years of age; 63 between 10 and 13 years of age; 114 between 13 and 16 years of age. This week's number was below the average.

It is estimated that over 10,000 children are arrested in this one American city during the year.

Observe the cost of failure in home education:

The cost of one year's crime is estimated at not less than $6,000,000,000.

Yet only 11 per cent. of the crimes reported are punished.

Nine-tenths of the criminals were normal children.

Nine-tenths of the children brought into court are boys. Two-thirds of criminals were homeless, or worse, in childhood.

One-fourth were deprived of a mother's care because their mothers had to earn a living.

Here are some reasons why the school and church cannot do the work of the home:

Lack of *time*—(See time schedule on opposite page.)

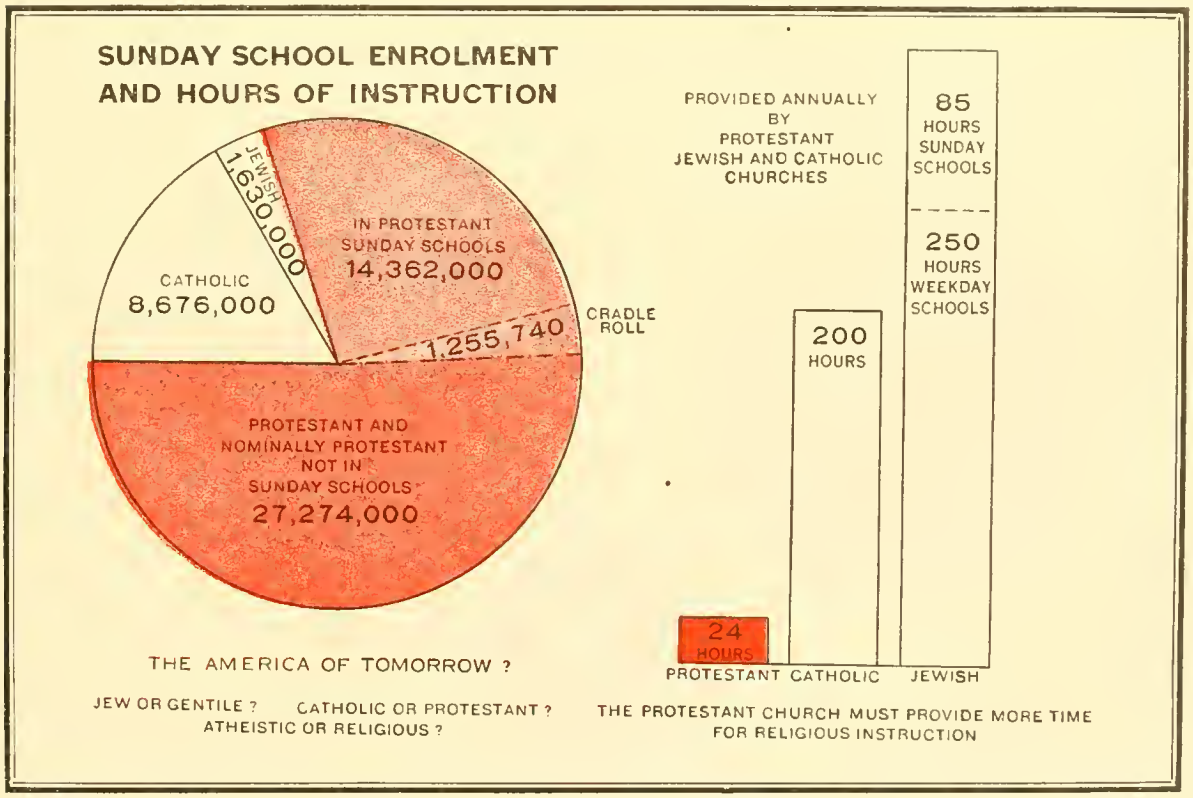
During three months of the year school does *nothing*.

Lack of *experience*—One-half the women teachers and one-third the men teachers are under twenty-four years of age.

One-half the teachers have four years' teaching experience or less; one-fourth, less than one year's experience.

Three-fifths of women and two-fifths of men teachers in rural schools have less than high school education.

More than three-fourths of all teachers are sons and daughters of small tradesmen and farmers whose incomes average less than $800 a year. They must work under great economic handicaps.



Pressing Problems in Religious Education

A STUDY of the facts revealed on the foregoing pages should startle the Christian church and alarm the democratic state. An army of potential spiritual illiterates may endanger the life of both church and state. The influence of the spiritual life upon the social and economic life of the nation has long challenged the attention of our most thoughtful observers and our leading educators.

This study has not singled out for special attention the problems of religious education of Alaska, Hawaii and the West Indies. Neither has it called attention to the special problems of Negro religious education, the religious education of non-assimilated foreign groups, the religious nurture of children and youth in reformatories and houses of detention and many other specialized tasks which confront the student of religious education.

The statistics already presented show:

That a very large army of children and youth are coming to maturity without a moral foundation for citizenship.

That there is a definite relation between Sunday school enrolment and church membership. The graphic representation on page 212 makes this fact very clear.

That the state is alarmed because of the defects in our educational system and that the Smith-Towner Bill represents the program of the nation for self-preservation through universal education.

That the problems of religious education in the home are fundamental and that they are, for the most part, unsolved.

The pages that are to follow will show:

That the church has given very little time to religious instruction.

That the church has invested very little money in elementary religious education in the home, the local church and the community.

That the church has not furnished an adequate program nor a competent educational leadership.

A brief discussion of the most pressing problems will indicate the scope, character and seriousness of the present emergency in American religious education.

INDIVIDUAL ACCOUNTING

THE church cannot teach the people unless it reaches them. Fifty million unreached people means fifty million untaught people. Twenty-seven million children and youth not in Sunday school, means twenty-seven million potential spiritual illiterates. The church must find a way to reach the children and to account for them systematically from infancy to maturity. This involves a program of promotion and extension. It means an army of educational missionaries who combine the spirit of the martyr, the pioneer and the scientist. The recruiting of new pupils carries with it the heavier responsibility of providing adequate equipment and leadership.

LEADERSHIP

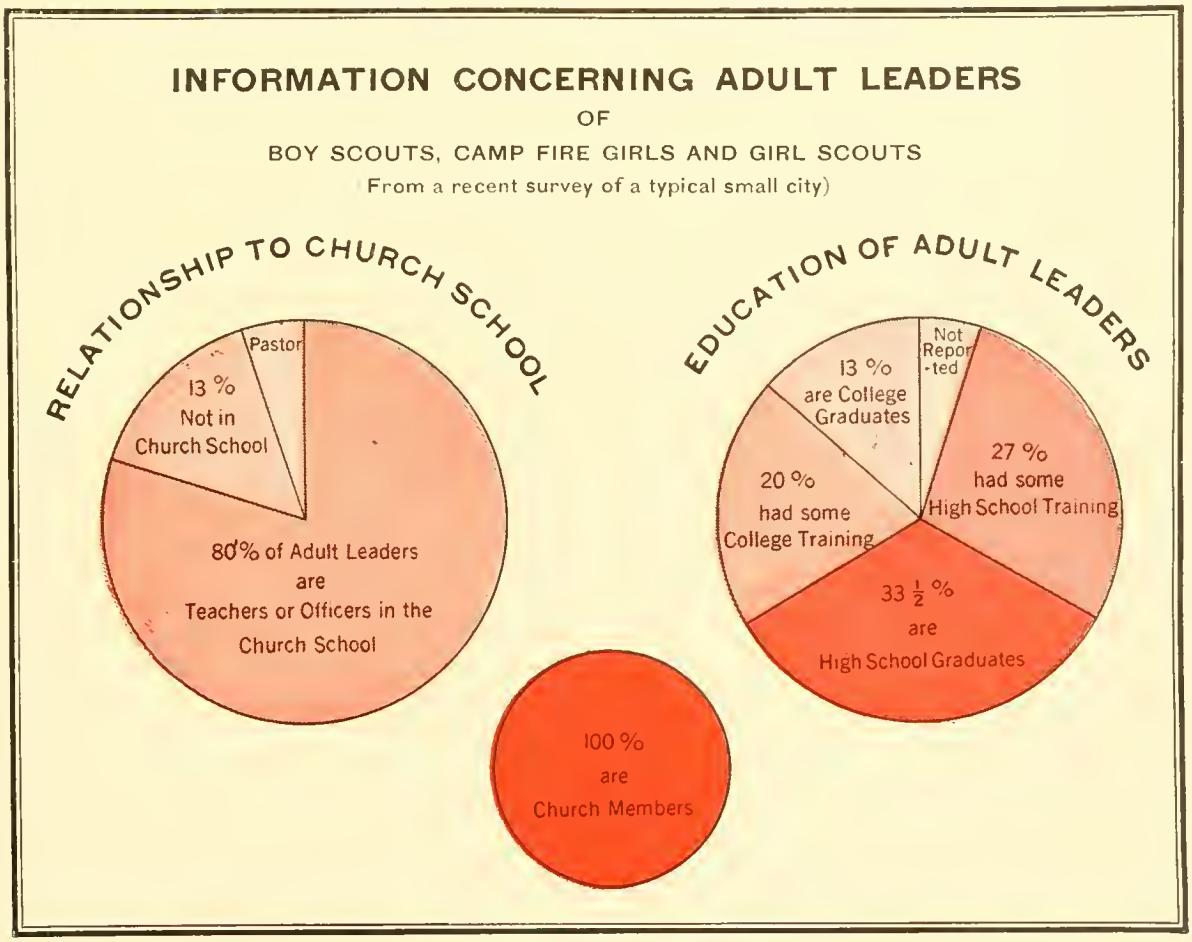
UNTRAINED, voluntary leadership has been both the strength and weakness of our Sunday schools. Untrained leadership is apt to be inefficient and dangerous. Good intentions cannot justify bad practise.

We must retain our army of consecrated volunteer teachers and officers but we must provide for them two essential things:

1. Training—A system of training that will reach and actually help the average voluntary worker is absolutely basic in any program for the improvement of religious education throughout the rank and file of the churches.

2. Supervision—Trained teachers need careful supervision. Untrained teachers must be much more carefully supervised. It is a sound principle that the less training the worker has, the more direction he needs.

Here is the weakest spot in the educational program of the church. The church has not provided trained supervisors for its army of untrained, volunteer workers.



The public school has one supervisor to every 82 teachers; the church school has one supervisor to every 2,716 teachers.

The program of the future should provide for highly trained directors of religious education in the local church and city, district, state and national superintendents and inspectors who will supervise, direct and train the army of volunteer workers. The budget of the church must make ample provision for expert supervision.

Extension in religious education can be made no faster than capable leadership can be trained. The lack of prophetic vision on the part of denominational colleges and theological seminaries has brought to us this crisis in the life of the church almost without leadership, and without standards, formulae and accredited principles of procedure. Now that the demand has come for trained leadership the work must be retarded while leaders are trained. The budgets asked for by the various denominational boards and interdenominational agencies are based not on the needs but on the ability of the boards wisely to use the funds with available leadership. Money is not needed in this field nearly as badly as men and women who are prepared to perform skilful service.

CURRICULUM

THE child, the teacher and the curriculum are the three most important factors in the school. That which goes into the curriculum eventually finds expression in conduct.

The building of the body of common matter that shall constitute the curriculum of our religious schools is one of the two or three most pressing problems before the church today. Trained experts with ample facilities for research and experimentation must be provided in large numbers for this purpose.

MORE TIME FOR INSTRUCTION

THE church school must be given adequate time to do its work. Our survey shows that the average Protestant child has only 24 hours of time provided annually for his religious instruction, while the Jewish child has 335 hours and the Catholic child has 200 hours.

More time on Sunday and during the week-days should be provided as rapidly as curricula and teachers can be prepared.

Vacation and week-day schools of religion are absolutely necessary for the adequate religious training of the American people.

PARENTAL COOPERATION

THE training of parents and the cooperation of the home and the church school constitute one of the most important steps in the educational program of the church. This department is conducting an exhaustive inquiry into the various problems of child training and religious nurture in the home. Courses of study must be constructed which will bring to the home material and methods in this much neglected field.

CHURCH RESPONSIBILITY

THE budget of the church school should become a part of the budget of the church and the church should feel itself actually responsible for the educational program offered to its children. Adequate building, equipment, teaching staff and parental support and cooperation will not be secured until the church regards its school as one of the chief agencies for spiritualizing the life of the community.

Two diagrams given in this report show conclusively that neither the church nor the home has a *Sunday school conscience*. One chart shows that, in a typical city, one-half of the children enrolled attend less than half of the sessions during a Sunday school year. The other chart shows that in the same city, the percentage of public school attendance is one hundred per cent. greater than the percentage of Sunday school attendance. Parents have a public school conscience. They would be ashamed to raise children who were illiterate, and society would ostracize them if they did. But they are not ashamed to rear children in spiritual illiteracy and society does not stigmatize the family whose children cannot speak the language of the spirit. The time has come for a great revival which will convict the church

of the sin of neglecting the spiritual life of its children, and arouse a conscience on the subject in the church and the home.

FINANCIAL SUPPORT

"DROPPING, dropping pennies, hear the pennies fall." This popular Sunday school song suggests the financial program of the American Sunday schools. Thirteen million members of Protestant churches spent last year an average of five and two-tenths cents each—the price of a lead pencil—for their national religious education boards.

The comparative cost of religious education in the local church is too low to secure a dignified and efficient program of religious education. The program which present-day conditions demand of the local church requires equipment and trained leadership, and these cost money and consume money. But the results more than justify the investment. The new educational program means a new financial schedule; it also means a new spirit in the church and a vitalized, spiritualized citizenship.

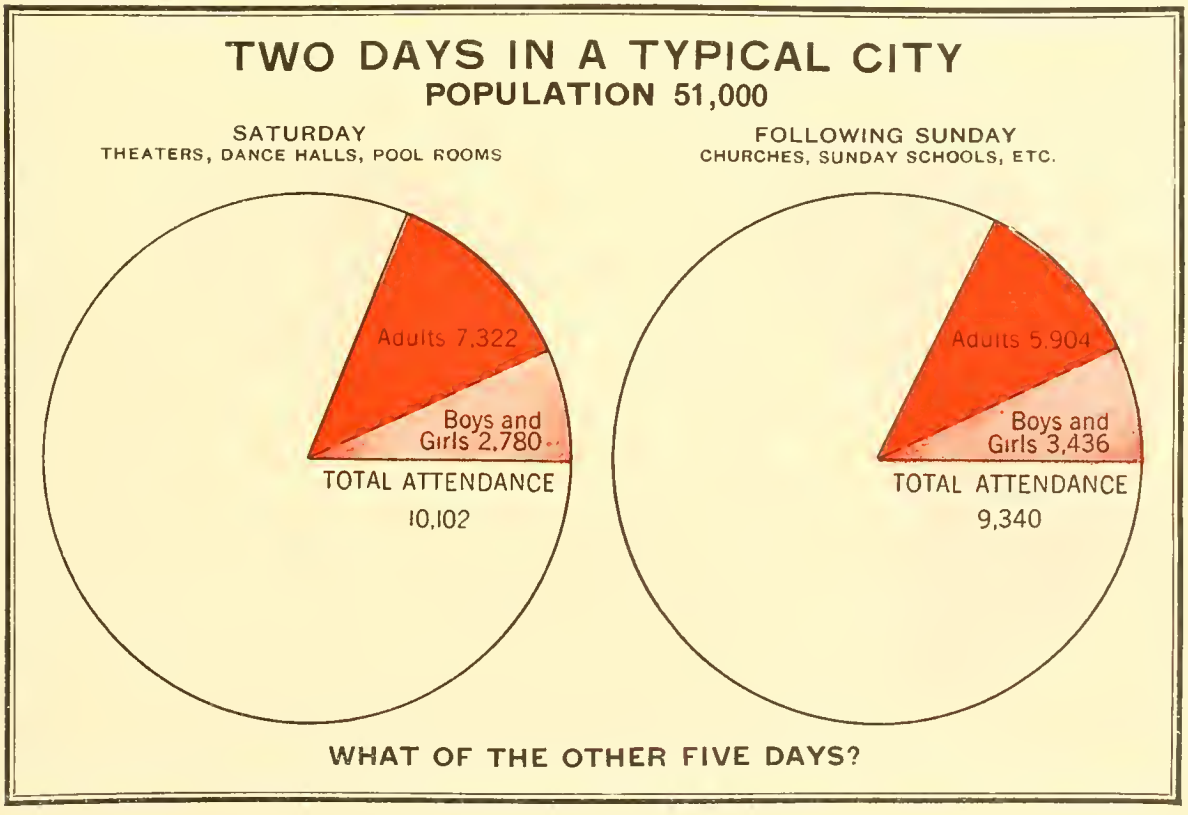
Facts and Needs

Five facts have been presented in the foregoing pages, namely:

1. Unreached millions.
2. Inadequate amount of time for religious training.
3. Untrained, immature and unsupervised voluntary teachers and officers.
4. Inadequate body of curriculum material.
5. Meagre financial support.

There are five outstanding needs in the field of religious education, namely:

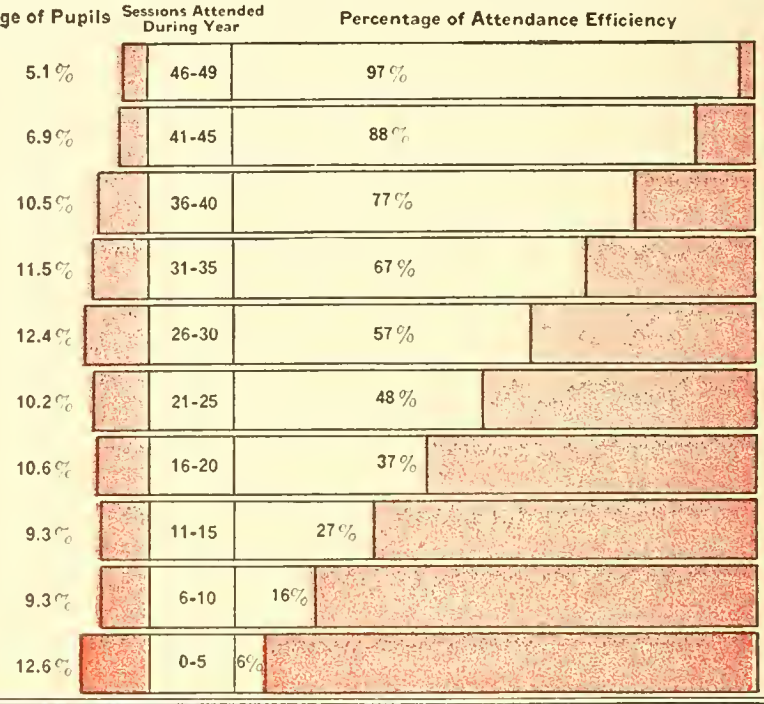
1. A program of Sunday school extension.
2. The promotion of week-day and vacation schools of religion.
3. Close supervision and practical training for voluntary workers and training schools for professional leaders.
4. Enriched courses of study.
5. A more generous financial support.



HOW SUNDAY SCHOOL PUPILS ATTEND

ATTENDANCE RECORDS FOR ONE YEAR OF 1420 PUPILS IN A TYPICAL SMALL CITY

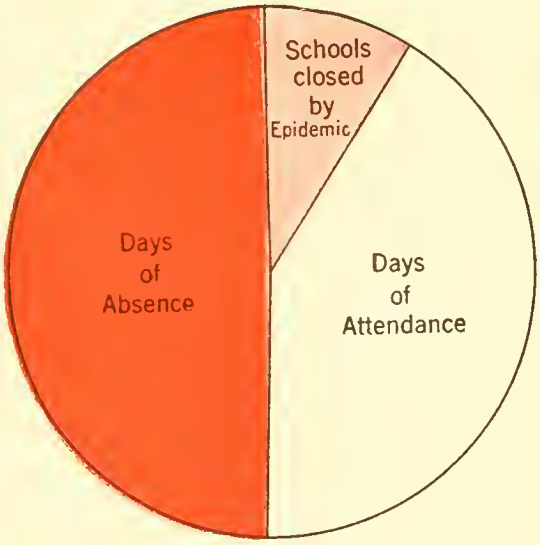
HALF OF THE STUDENTS ATTEND LESS THAN HALF THE TIME!



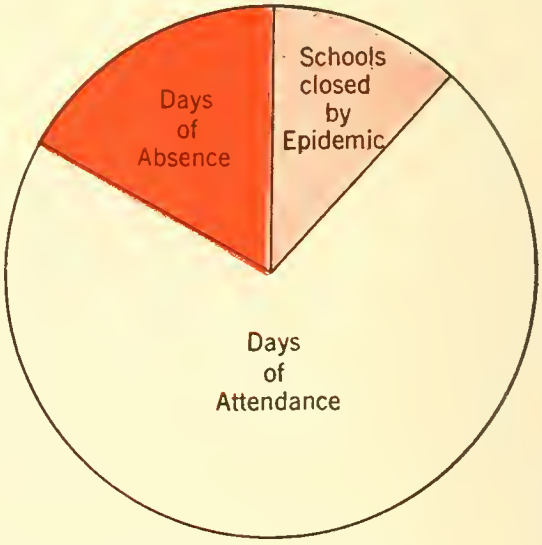
COMPARISON OF ATTENDANCE

FOR YEAR SEPT. 1, 1918 TO SEPT. 1, 1919

SUNDAY SCHOOLS



PUBLIC SCHOOLS



(FROM A RECENT SURVEY OF A TYPICAL SMALL CITY. PUBLIC SCHOOL PERCENTAGE BASED ON TOTAL ENROLMENT OF YEAR)

Religious Education in America

Through Denominational and Interdenominational Sunday School Boards

FACTS REVEALED BY THE SURVEY

1. A Dangerous Situation
   due to the neglect of the religious training of childhood and youth by the American people,
   imperilling the safety of the nation,
   threatening the future of the church and
   seriously impeding the Christianizing of the world.

2. An Inadequate Organization and Program
   on the part of the religious educational leadership of the church, due to the slow awakening of the Christian conscience to this need. This has limited financial support to a pitifully small amount in many cases and seriously restricted the program which leaders were justified in projecting.

3. Great Inequalities
   among denominational Sunday school boards in their provision for the religious education of the constituencies for which they are responsible. In some cases the general organization consists of one officer who is so heavily loaded with missionary and other duties that religious education receives but a small fraction of his time. Other boards have expanded their staffs, increased specialized leadership and field service, especially during the past five years. These inequalities make necessary some adjustments of budgets in order to enable each board to approximate a common standard of efficiency, and at the same time not penalize the progressive boards.

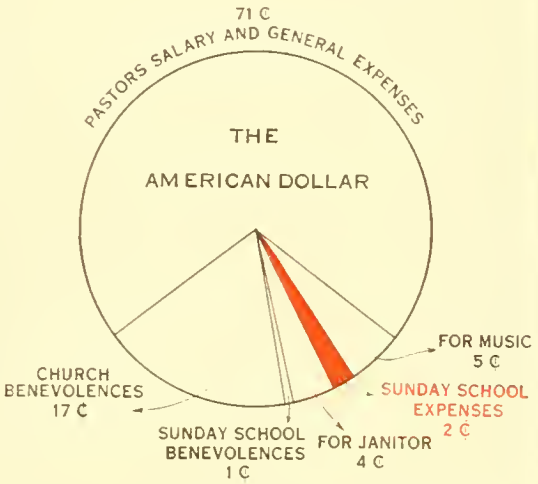
4. The Need of a More Systematic and Effective Cooperation
   between the various religious educational leaderships. This need appears in an inability to formulate adequate programs of national scope and a failure to secure a coordinated and continuous field promotion and supervision. The question needs to be seriously raised as to the service proper for a Sunday school board to carry forward independently, and the service which it can best render its people by cooperative effort.

A Study of Educational Finances

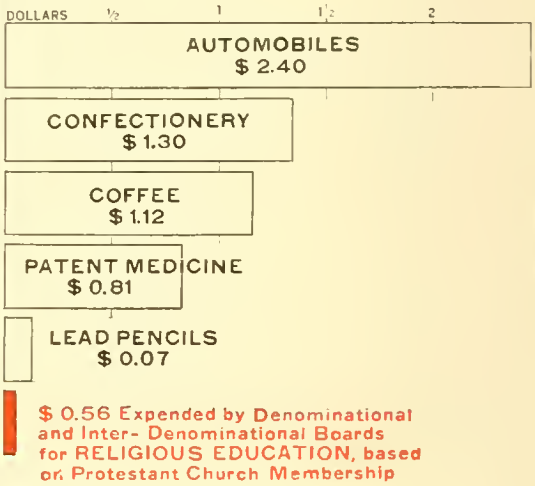
HOW THE CHURCHES SPEND A DOLLAR

IN A TYPICAL SMALL CITY

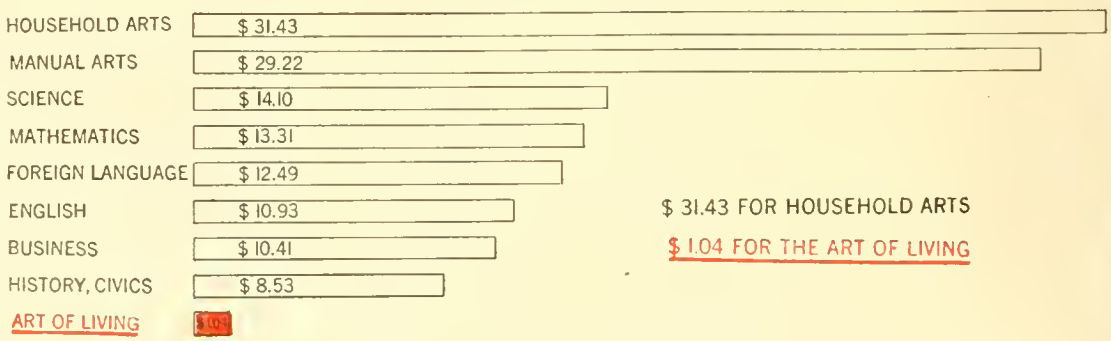
Expended by 19 churches	$202,608.00
Expended by the Sunday schools	7,215.23
	$209,823.23



PER CAPITA EXPENDITURES, 1919 FOR RELIGIOUS EDUCATION AND SUNDRY COMMODITIES



PER CAPITA COSTS OF TEACHING VARIOUS STUDIES IN A TYPICAL CITY



Denominational Responsibility for Religious Education

THE religious education of all the children of all the people demands of all the churches an adequate denominational organization and program. Unless this fundamental need of religious education be met, the solution of the present situation is hopeless. The following proposals should receive most careful consideration:

1. Churches must be associated continuously in a noble fellowship of service if the great need of a great country is to be met.

The natural and immediate fellowship is between churches of like faith and order. If this fellowship is loyal to the Head of the church it must be a fellowship of service. Facing neglected childhood and youth, the denominational fellowship must add to all other service a ministry of education through the churches.

2. A denominational leadership for religious training must be developed adequate for America's needs.

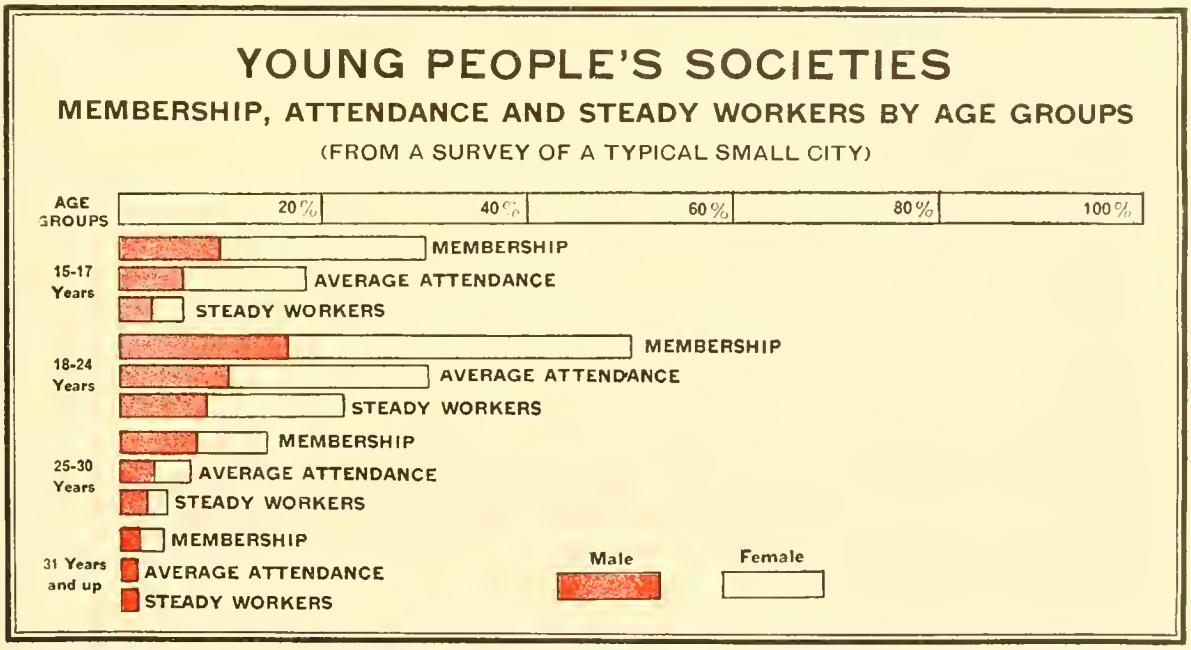
Even as no local church reaches its highest efficiency when it shares the time of a pastoral leader, no denomination achieves its best in religious education by dividing the time of a missionary or publishing or evangelistic leader. Each denomination needs a separated and specialized leadership, competent in educational organization. This involves a staff of officers, headquarters offices and their equipment.

3. Denominational leadership of religious education must face such local tasks as:

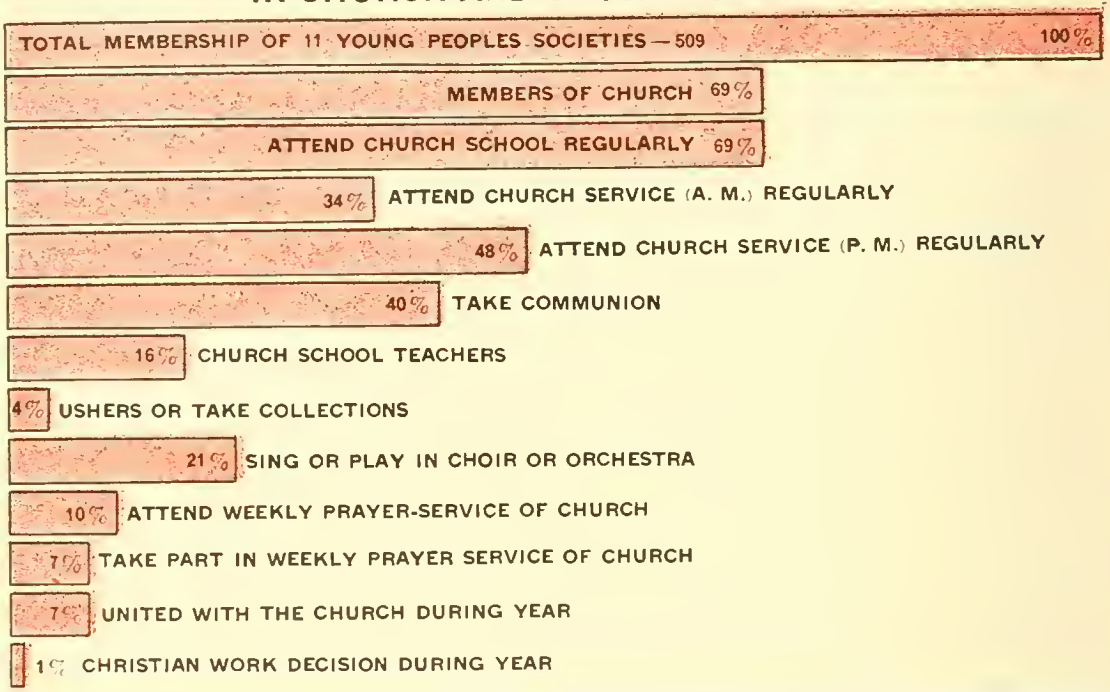
Planting Sunday schools in neglected areas as revealed by a careful survey.

Winning the attendance and continuous interest of pupils, especially through the perilous years of adolescence.

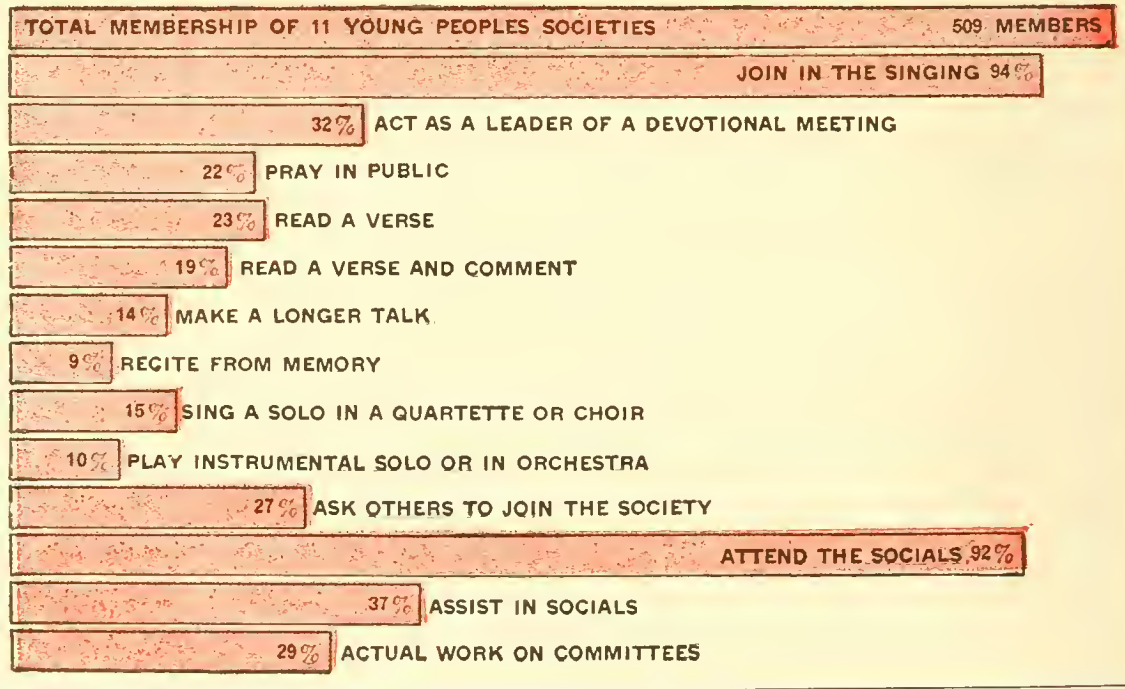
Enlisting and training church school officers and teachers, because the severest limitations of the school come from the inadequate number and the inefficiency of its teachers and leaders.



PARTICIPATION OF MEMBERS OF YOUNG PEOPLE'S SOCIETIES IN CHURCH AND CHURCH SCHOOL



PARTICIPATION OF MEMBERS OF YOUNG PEOPLE'S SOCIETIES IN SOCIETY ACTIVITIES



Giving specialized help to workers in the grades, since teachers of children, of boys and girls, of young people and of adults can only be assisted effectively by experts in their specialized field.

Building and remodeling church school houses, for even a good teacher may be defeated by the physical conditions which an ignorant or careless church permits.

Relating evangelism and instruction effectively to safeguard the evangelical bases of religious education.

Providing systematic and coordinated missionary education in order to give every pupil information and the passion and habit of service.

Supplying social training in attitudes and service as one of the tasks of religious education made plain by the war and after.

Creating opportunities for additional religious instruction since one-half hour a week is utterly inadequate. The daily vacation Bible school, week day religious instruction and other plans must be promoted.

4. Denominational leadership must develop a field force reaching all the churches.

It is not sufficient to have a headquarters force. Correspondence and the printed page do a great deal but immediate, personal help is necessary. Trained and paid workers for limited territory must be supplied. Rural and urban work call for two types of leaders if promotion and supervision are properly to be cared for.

5. The denomination will issue its own lesson course material.

The material of religious education must grow out of the experience of those who teach. Each communion of believers will be impelled to express its faith in the material it supplies for the training of children and youth. There is need of an editorial staff trained in the principles and practise of religious education.

6. Publicity and popular promotion material must be circulated.

A constituency must be aroused and instructed. Interest must be awakened in prospective workers. Special occasions and programs must be advertised.

The service of a specialist who can popularize educational appeals is in demand and he must be given a fund for printing. Each department must circulate free material in promoting its work. An adequate budget item must be provided for this need.

7. The staff of workers needs further training in order to avoid ruts and compel progress in a rapidly developing field. Each denomination ought to arrange training conferences, summer schools for paid workers and professional correspondence study courses. Financial provision must be made for this need.

8. Young people's needs must be met.

Because of the tremendously significant period of youth, special leadership is needed for young peoples' work. During the 'teen years habits of Christian life and service are formed or largely made impossible. No provision for religious education is complete without attention to the groups of young people.

9. A service of research and experimentation must be maintained to secure educational advance.

Beyond present attainment and understanding must go the discoverers and pioneers. Progressive denominational leadership will develop departments of religious education in colleges and universities and provide experiment stations. Scientific surveys and wide investigations are needed for uncovering needs and weaknesses, improving methods and clarifying principles. A sufficient budget provision must be made for this important work.

TRAINED leadership and close supervision are the most pressing needs of two million voluntary teachers and officers in the American Sunday schools.

SPECIAL PROMOTION NEEDS

IN ADDITION to the expense of maintaining headquarters offices, general officers, field workers, equipment and extension service and special young people's work, denominational boards must provide for special promotion needs.

An analysis of promotion needs discloses the fact that some of the fundamental requisites are wholly or largely wanting. Chief of these needs are the following:

Teacher Training
Daily Vacation Bible Schools
Week-day Instruction
Training Schools
Missionary Education
Social Training
Sunday Schools for New Americans
Staff Training
Promotion
Publicity
Research

Each board must determine its own needs and apportion its finances accordingly. But for the most part each board will feel the need of a direct service of its own or of cooperating in a joint service for each of the causes mentioned.

STAFF DISTRIBUTION

WHEN we analyze the staff of workers, the forces are seen to include:

General Workers—

General Secretary
Education Secretary
Sunday School Editors
Grade Specialists
Teacher Training
Missionary Education
Daily Vacation Bible Schools
Week Day Religious Instruction
Social Service Education
Training Schools
Sunday School Work for New Americans
Negro Sunday School Workers
Extension Workers
Rural
Evangelism
Sunday School Architecture
Parent Training
Survey Workers
Music (including Worship, Religious Art, Pageantry)
Librarian
Correspondence Study and Staff Training
Research
Stenographers

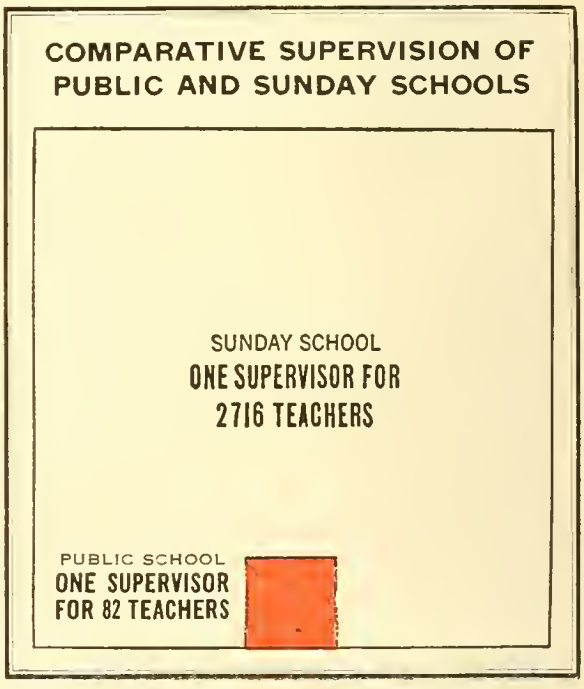
Field Workers—

State and District Leaders
City Leaders
Grade Specialists
Extension
School Survey Workers
Business Branch Advisors
Clerks and Stenographers
Part-time Workers

Young People's Workers

General Officers
Field Workers

The foregoing list of workers has been gathered from the experience of many denominational boards. No board employs all these workers but every board is expanding its work and pushing out into new forms of service. Every progressive board has plans for the enlargement of its work of religious education beyond its present operations. Boards with small income and rudimentary organization must first give attention to the headquarters office and secure a general and specialized leadership. With the increase of funds and workers boards must give attention to their field force in order to carry help to local churches more directly. In many instances boards must find a basis of field cooperation to give their people the specific help they need. These problems are receiving the careful attention of educational leaders.



Cooperation in Religious Education

RELIGIOUS education if it is to be provided through local church effort for all America must be organized and promoted by cities, counties and states as a whole as well as separately by each denomination.

The surveys show the needs of the field. For every state-wide organization there will ultimately be needed:

1. A standard official force, including a general secretary; a superintendent of religious education; divisional specialists for work with children, youth, adults and general officers; an office secretary and additional specialists and assistants as each field may need.

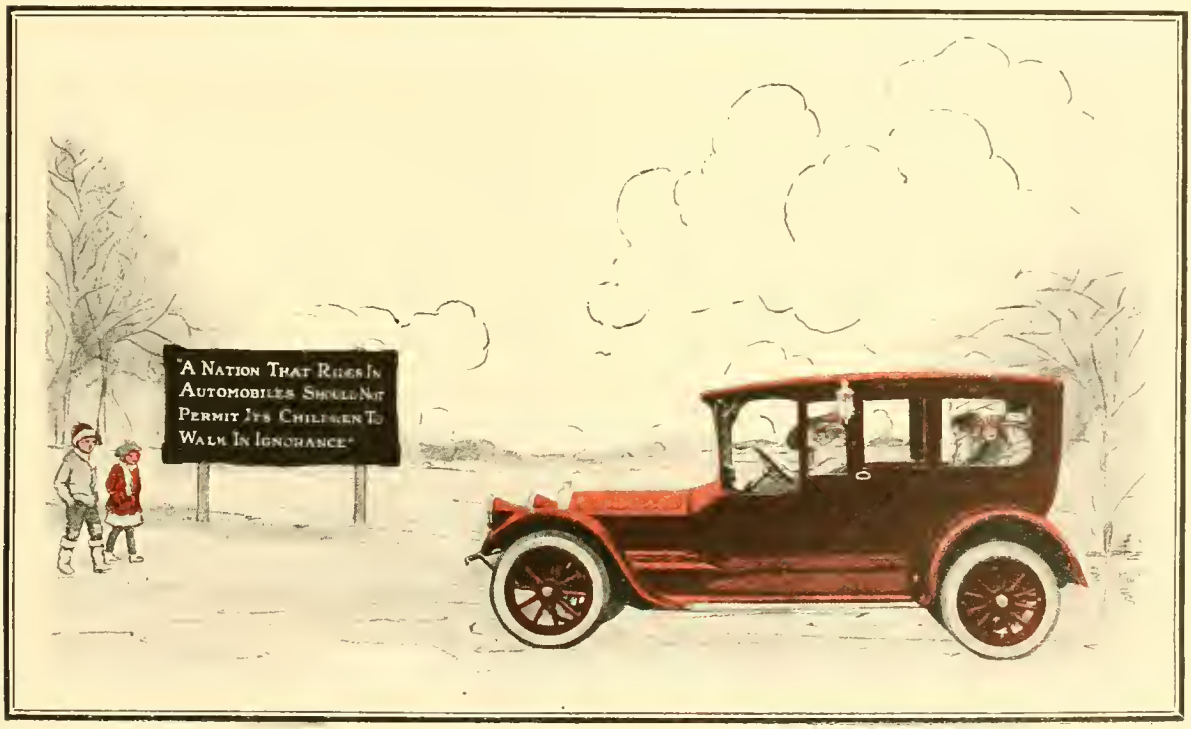
2. Educational field representatives for groups of counties.

3. A working organization for each city and county unit, with its own leadership and local budget locally raised.

4. Adequate headquarters space with equipment for efficient office service.

5. A modern program of community training for religious teachers and school leaders.

For the stimulation of state, county and city organization, for the equalizing of educational opportunities, and for the stimulating of unified educational programs there should be a national headquarters with a staff of specialists, a system of training schools for association workers, and provision for stimulating professional interest through conventions, reading courses and institutes. There must be adequate machinery for cooperative community work in religious education. The recent reorganization of both the Sunday School Council of Evangelical Denominations and the International Sunday School Association prepares the way for a period of cooperative work, unprecedented in the history of organized Sunday-school work. By the terms of the new agreement the State and the International Sunday School Associations become the agencies through which the various denominational Sunday school boards carry out their common policies.



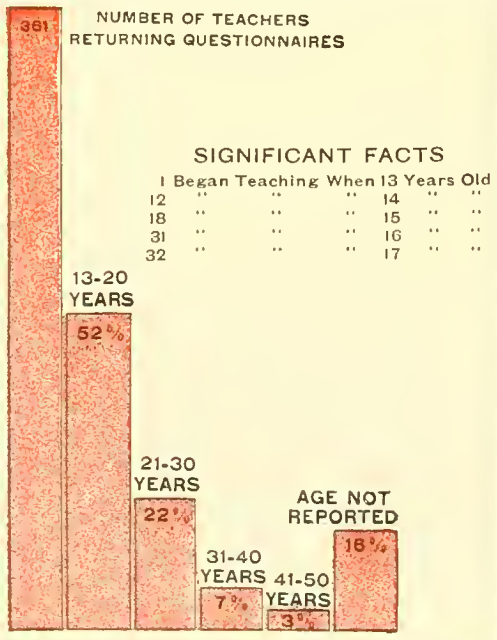
THREE RESULTS OF A SURVEY OF RELIGIOUS EDUCATION

1. Facts—Such a body of vital, comparable facts as will guide in building national, state, and denominational programs of religious education.
2. Tools—Such a body of standardized technique—norms, tests, standards—as will provide a new and better method of measuring and directing the processes of religious education.
3. Methods—Standardized methods for guiding local churches and communities in surveying conditions, building programs, testing results and determining budgets.

CHURCH SCHOOL TEACHERS

IN A TYPICAL SMALL CITY

AGE AT WHICH THEY BEGAN TEACHING IN CHURCH



OCCUPATION OF CHURCH SCHOOL TEACHERS IN A TYPICAL SMALL CITY

	Percentage
Manufactures-Industries	3.0
Transportation	1.0
Trade	9.2
Professional Service	20.8
Domestic and Personal Service	1.3
Clerical Occupations	43.3
Homemakers	21.1

How Christian Education Builds the New Social Order

THE world is in the midst of a social unrest seldom if ever equalled in the history of the human race. Man has failed to preserve the peace of the world. Organized governments are being overthrown and untried social theories are demanding a hearing and a trial. In the early days of our republic we borrowed European educational institutions. We are now in danger of borrowing European and oriental theories of society which will overthrow our domestic institutions.

The crying need of the hour is for social stability.

"Education is the introduction of control into experience."

"Religious education is the introduction of control into experience in terms of a great religious ideal."

"Christian education is the introduction of control into experience in terms of Jesus Christ. It is the task of Christian education to secure individual and social control in terms of the universal mind of Christ, which is the only standard of conduct 'safe for democracy.'"

In undertaking the task of building a program of religious education which will undergird society with those moral and religious sanctions which guarantee the stability of the social order, the religious educator will make a comprehensive study of present conditions; he will analyze and evaluate existing methods and processes.

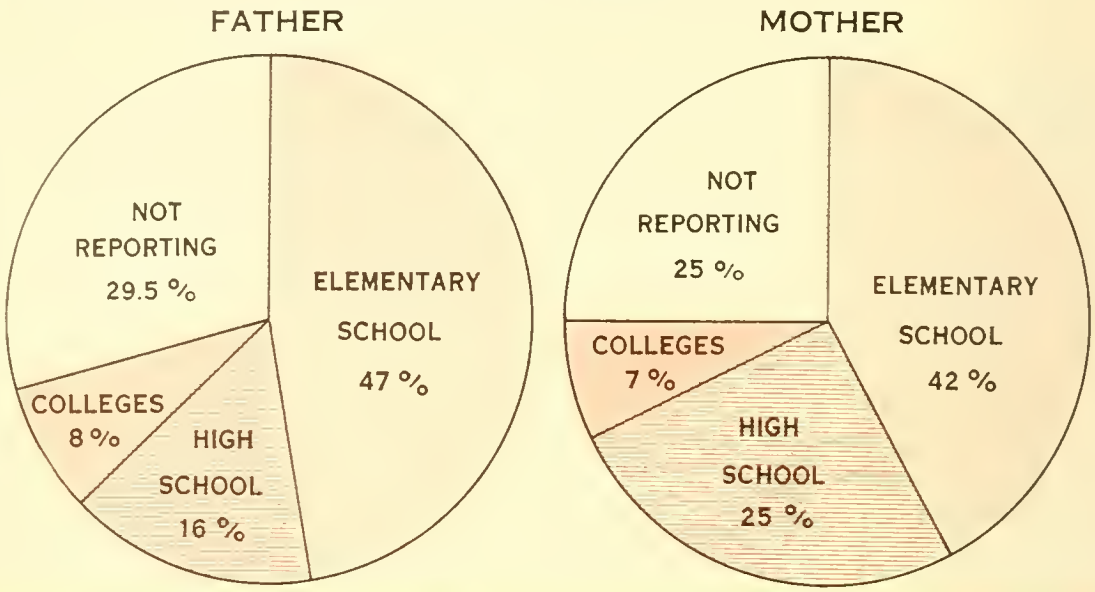
It is such a searching diagnosis which the American Religious Education Survey Department has undertaken. The survey is remedial not merely diagnostic. Upon its results it will be possible to build a comprehensive program of religious education. The objects of the survey are:

1. To secure a definite body of facts upon which to base a program of religious education which may be budgetted in terms of men and money.

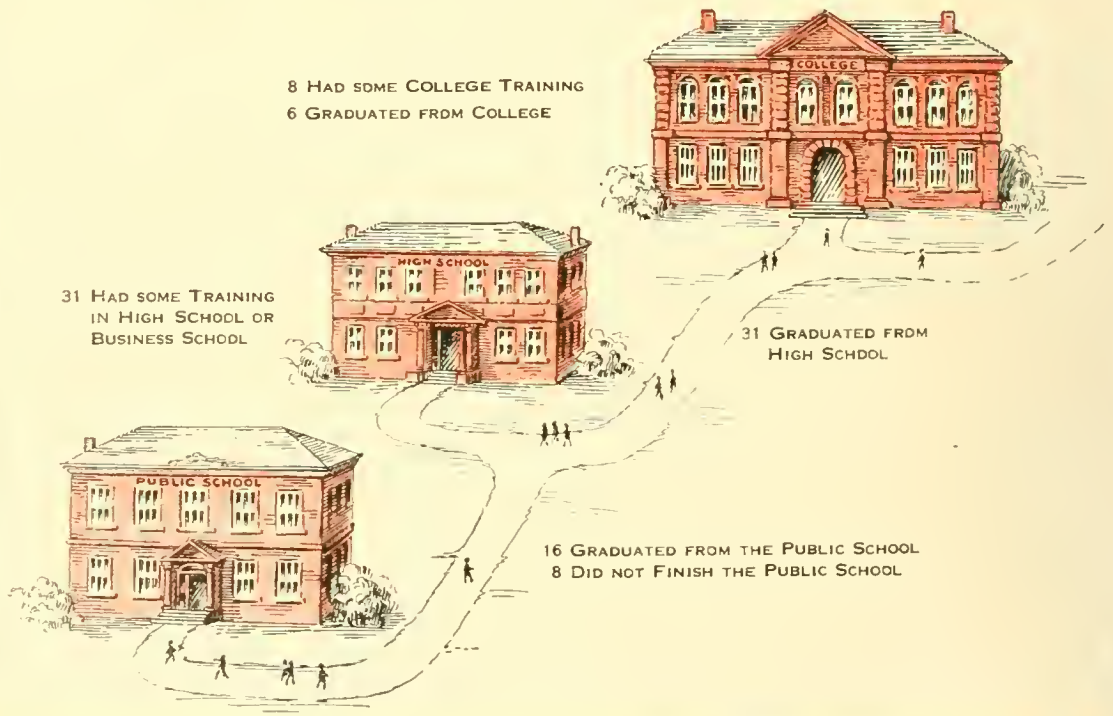
2. To establish standards and norms as a basis of measuring religious educational methods, processes and institutions.

3. To establish scientific methods of approach to the problems of moral and religious education for the guidance of local leaders, churches and communities in their erection of programs and budgets.

EDUCATION OF PARENTS OF CHURCH SCHOOL TEACHERS
IN A TYPICAL SMALL CITY



EDUCATIONAL TRAINING OF 100 CHURCH SCHOOL TEACHERS
IN A TYPICAL SMALL CITY



4. To lay the foundation for a uniform system of educational statistics and measurements in the field of moral and religious education.

5. To interpret and evaluate the data gathered in terms of the standards adopted.

6. To present results in concrete and graphic form.

The scope of the survey will be shown by the following classification of schedules which have been prepared by this department.

I. RELIGIOUS EDUCATION IN THE LOCAL CHURCH

1. General information
2. Buildings and equipment
3. Individual accounting
4. Curriculum
5. Organization and administration
6. Teachers and officers
7. Supervision of teachers and officers
8. Finance
9. Religious education in the home.
10. Cooperation of the Sunday school in the religious education of the community
11. Educational organizations for young people

II. RELIGIOUS EDUCATION IN THE COMMUNITY

1. Community organization for religious education
2. Community schools of religious education
3. Week-day religious schools
4. Vacation Bible schools
5. Young Men's Christian Association—city work
6. Young Men's Christian Association—rural work
7. Young Women's Christian Association—city work
8. Young Women's Christian Association—rural work
9. Boy Scouts
10. Girl Scouts
11. Camp Fire Girls
12. Woodcraft League
13. Religious education in the public schools
14. Community census
15. Community music
16. Community art
17. Community drama and pageantry
18. Playgrounds and recreation
19. Community amusements
20. Juvenile delinquency

GRADUATING CLASS OF A COMMUNITY SCHOOL OF RELIGIOUS EDUCATION

A COMMUNITY COUNCIL OF OLDER BOYS AND OLDER GIRLS

III. RELIGIOUS EDUCATION IN THE HOME

1. General schedule for church families
2. Special schedule for non-church families
3. Special schedule for selected families

IV. RELIGIOUS EDUCATION IN SPECIAL FIELDS

1. Alaska
2. Hawaii
3. West Indies

V. RELIGIOUS EDUCATION OF SPECIAL GROUPS

1. Indian schools
2. Juvenile delinquents
3. State and federal prisons and penitentiaries
4. Schools for blind and deaf
5. Schools for feeble-minded
6. Orphanages and children's homes under state or municipal support
7. Orphanages and institutions of correction under church auspices.

VI. GENERAL SUPERVISORY AND PROMOTION AGENCIES

1. Denominational Sunday school boards
2. Interdenominational Sunday school associations
3. Denominational young people's boards.
4. Interdenominational young people's boards
5. Independent religious education associations

This survey is undertaken from the viewpoint of the church. The churches are active, constructive agencies creating values essential to the life of all the people. As community builders, the churches are seeking through careful surveys the facts upon which to base their programs of parish and community work. Without basic facts progress is accidental.

SCENE FROM THE PAGEANT OF THE CITY BEAUTIFUL

THE YOUTH OF A COMMUNITY ORGANIZED AROUND ITS CHURCHES

A Statesmanlike Program of Religious Education

IF THE millions of unchurched people revealed by the chart on page 208 are to be adequately trained in the principles of the Christian religion, and if in addition to this responsibility this nation is to furnish a leadership which will carry Christianity to the uttermost parts of the earth, steps must be taken at once to build a statesmanlike program of religious education for the American people. Such a program would involve the following items:

1. The securing and training of an army of religious teachers, both professional and volunteer. This would mean:

a. The establishment of research and graduate schools in religious education.

b. The creation of departments of religious education in church colleges.

c. The founding of a system of teacher-training schools and institutes for the training of the volunteer workers, including community training schools which place the federated resources of all the churches in a community at the disposal of each church in the community.

d. The creation of associations for the self-development of both volunteer and professional workers.

SCENE FROM THE PAGEANT OF THE CITY BEAUTIFUL

2. The creation of a curriculum for all grades of church schools

3. The establishment of week-day and vacation schools of religion.

4. The strengthening and vitalizing of the educational program of each local church.

5. The establishment of parent-training courses in the interest of religious education in the home.

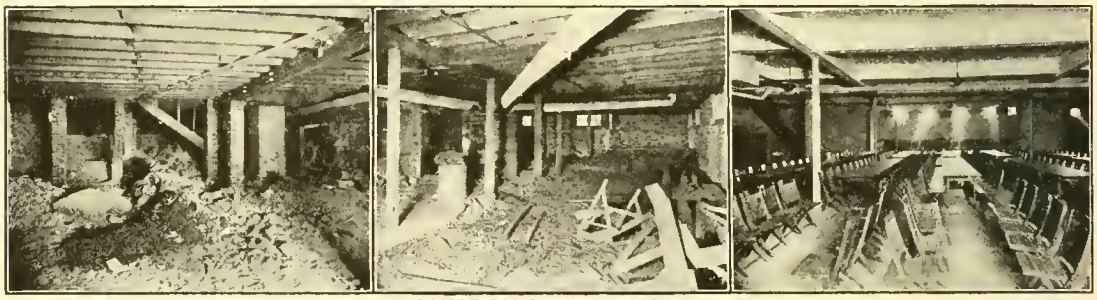
6. The creation of community programs of religious education through which the church will use music, art, drama and recreation as agencies for the spiritualizing of the ideals of the whole community.

7. The creation of a system of organization and support which will be adequate to sustain a school system involving thousands of teachers and millions of students and costing billions of dollars.

8. The creation of a system of supervision and control which will preserve denominational and local autonomy and still secure essential unity of program and policy for the entire nation.

SOME TYPICAL SITUATIONS IN CHURCHES AND RELIGIOUS EDUCATION PLANTS

AS SHOWN BY GRADED SERIES OF PHOTOGRAPHS



CHURCH BASEMENTS

PRIMARY ROOMS FOR RELIGIOUS EDUCATION

CHURCH KITCHENS

A National Program for Public Education

The Missionary Spirit in the Public Schools

THE Smith-Towner Bill now before Congress, introduced in the House by Congressman Horace Mann Towner of Iowa, and known as H. R. 7, and in the Senate by Senator Hoke Smith of Georgia, and known as S. 1017, establishes a Department of Education with a Secretary in the President's cabinet and authorizes the appropriation of $100,000,000 annually by the federal government to encourage the states in the promotion of education.

Of the $100,000,000 authorized to be appropriated, $7,500,000 is for the removal of illiteracy; $7,500,000 for special work among new Americans; $50,000,000 for the partial payment of teachers' salaries and the promotion of public education generally, particularly in rural communities; $20,000,000 for the promotion of physical education, including health and sanitation; and $15,000,000 for the training of teachers.

The bill provides that a state must furnish an equal amount for each of the purposes named in order to receive its share of these apportionments. There is a specific provision, "That all the educational facilities encouraged by the provisions of this act shall be organized, supervised and administered exclusively by the legally constituted state and local educational authorities of the state." All funds allotted to a state must be distributed and administered in accordance with the laws of the state. Under the provisions of the bill, state autonomy and local control of education are most carefully preserved.

The establishment of a Department of Education with a Secretary in the President's cabinet will give to education the recognition which it justly deserves because of its vital relation to national welfare. Through such a department the federal government could promote education, as it has promoted agriculture and other great interests over which it does not have control. The importance of public education from the national standpoint was recognized by our forefathers at the very beginning of our government. An ordinance of 1787 declares that "Religion, morality and knowledge being necessary to free government and the happiness of mankind, schools and the means of education shall forever be encouraged."

It must be conceded by all that the security and perpetuity of a government of the people is dependent upon an enlightened citizenship. If we are to develop a civilization which shall stand the severe tests of the coming years, the right kind of education must be promoted throughout the entire nation. To give the greatest impetus to a movement for universal education of the right sort, there must be the stimulating influence of a national purpose.

A question of such transcending importance, so vitally related to the security and prosperity of our country, cannot be disregarded by the national government and left entirely to the states and local communities. National ideals cannot be realized by states and communities unaided by national encouragement and support. There must be the unifying influence of a national incentive that education may accomplish the greatest good and make the largest contribution to national welfare.

THE Christian college is dependent upon: (1) The Christian home. (2) The school in the local church. (3) The Christian community. To neglect these three agencies is to imperil the future of the Christian church and to jeopardize the cause of righteousness within our democracy.

The national government through its Department of Education will exercise no autocratic power in the realization of this end. It will stimulate and encourage, but it can never dictate. It will make a thorough investigation of all educational questions, and a comparative study of the educational systems of all the states. It will then suggest certain educational standards, based upon this broader knowledge, which should be attained in all the states in order to preserve our free institutions and make possible the realization of our highest national ideals.

The secretary of education, because of his high official position, will always have a hearing. What his department proposes will receive the consideration of the President, of congress, and of the people of the country. Through national promotion and stimulation, standards will be raised in all states. The day will be hastened when it can no longer be said that millions of American citizens cannot read the Constitution, nor even their ballots—a condition which humbles our national pride and is fraught with the gravest danger.

Public education is one of the most vital questions before the American people today. Our public school systems are in danger of breaking down from lack of adequate support. A hundred million dollars is not a large sum for the government to appropriate to assist the states in preserving and developing our free school systems, which have been properly called the palladium of our liberties. The real question is not whether our government can afford to spend this amount, but whether it can afford not to spend it.

The perpetuity and prosperity of our nation demand that it give all possible encouragement and assistance to the states in the development through education of a citizenship physically and intellectually sound, imbued with the spirit and ideals of true Americanism. Thus only can our republic be made safe, efficient and enduring.

THREE WAYS OF TEACHING RELIGION TO THE AMERICAN PEOPLE

THERE are but three ways to give the American people a religious education. First, by teaching religion in the public schools. Second, by withdrawing our children from the public schools and establishing parochial schools where religious and secular subjects may be taught under the auspices of the church. Third, by teaching religion in our homes and in our churches. This would require the building of a system of religious schools paralleling and cooperating with the public schools.

The first of these three methods violates our principles of the separation of the church and state. The second would destroy the public school system and at the end disrupt our American democracy. The third is the only method consistent with the fundamental principles of the American government.

It is clear that the price which we must pay for our religious liberty is whatever price it may cost to build a system of religious schools which will parallel the public schools and be equally efficient. The building of such a system of religious schools is one of the most important tasks of the church.

Hogs and Corn vs. Boys and Girls

THE man who stimulates a national interest in hogs and corn has a seat in the President's cabinet as secretary of the Department of Agriculture. Why should not this nation place in the President's cabinet a man who would stimulate a national interest in the education of boys and girls, and who would be known as secretary of the Department of Education?

THE FOUR PILLARS OF DEMOCRACY

THE CHRISTIAN HOME

"The hand that rocks the cradle is the hand that rules the world."

THE CHRISTIAN COMMUNITY

"By cooperative effort we build here a holy city."

THE SCHOOL IN THE LOCAL CHURCH

"The task of the school in the local church is to present Jesus Christ as the Lord and Master of all human relationships."

THE PUBLIC SCHOOL

"In the last analysis the destiny of any nation is determined by the schoolmasters of that nation."

To neglect these four institutions is to weaken the church, to tear down all Christian colleges, to rob home and foreign mission boards of both funds and leadership, and to overthrow democratic institutions by destroying the spiritual and moral sanctions which are absolutely essential to stable and righteous government.

Hofmann's "Christ Among the Doctors"

THINK of the boy Jesus in the midst of the doctors in the temple at Jerusalem. What spiritual insight! Suppose the spiritual leaders at Nazareth had taken the attitude toward him that the Protestant churches of America are taking toward the 27,000,000 American children and youth who are today unreached by the educational agencies of the church!

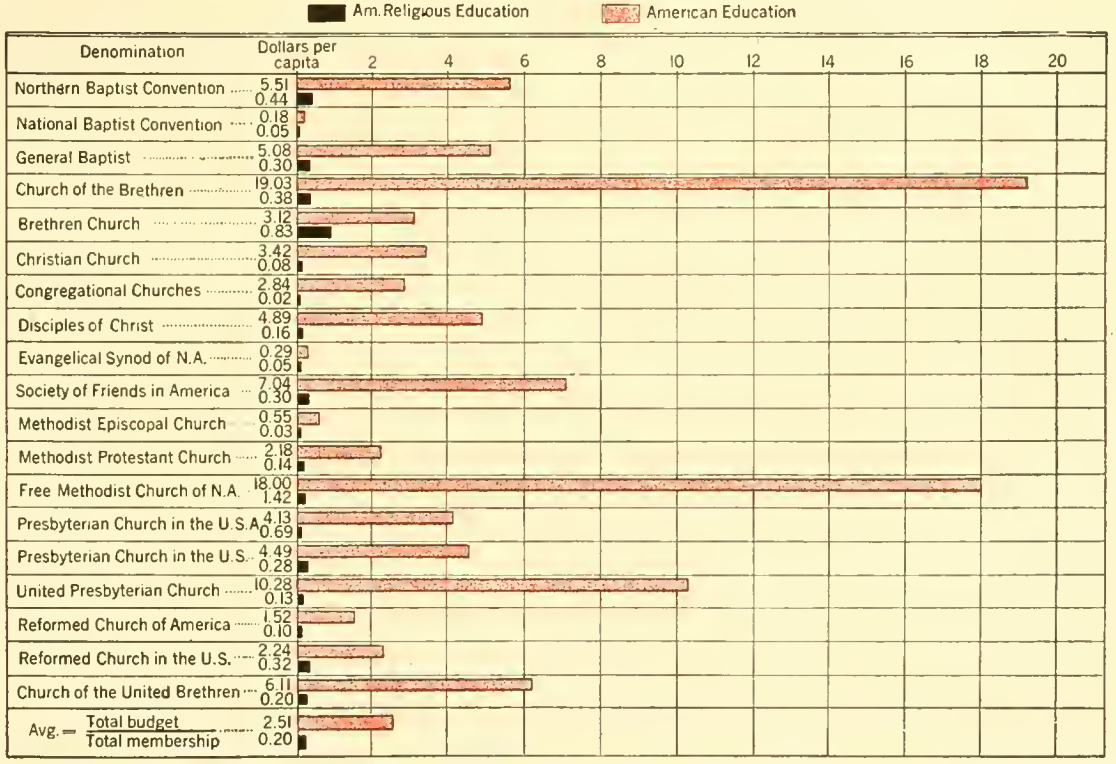
The Spiritual Neglect of Childhood

THE chart at the bottom of this page should be studied in connection with the budget statement on pages 306 and 307. The hatched bars represent the askings of the various denominational boards of education for institutions of higher learning; the black bars represent the askings of the same religious bodies for denominational supervision of religious education in the home, and the local church.

Last year thirteen million members of twenty religious bodies spent five and three-tenths cents a member for their Sunday school and young people's boards; this year they are asking for twenty cents a member.

To three out of every five Protestant children the Protestant churches say: "We are exceedingly regretful but we have no funds to guarantee you a religious education. May be when you are old we can spend a little money in adult evangelistic campaigns to rescue you from lives of sin, but don't ask us now for money to keep you pure." To the other two children the church says: "We are able to offer you twenty-four hours of religious instruction annually in schools usually taught by immature, untrained and unsupervised voluntary teachers. Do the best you can, children, on half a dollar a year for spiritual nurture, and if you ever do go to a Christian college we will spend much more upon your training." To which a righteous judge will reply: "Inasmuch as ye did it not to one of the least of these my little ones ye did it not unto me."

PER CAPITA STATEMENT OF AMERICAN EDUCATION AND AMERICAN RELIGIOUS EDUCATION BUDGETS



AMERICAN HOSPITALS AND HOMES

HOSPITALS AND HOMES

SICKNESS is a costly item in every budget, household or national. It creates human disability and inefficiency, economic waste and loss. Hospitals promote health and wealth and conserve the human forces of production.

The entire hospital provision in the United States is utterly inadequate to care for the daily national sick-list. Protestant church hospitals alone turn away 1,000 applicants a day—365,000 a year—for lack of room. Only church hospitals supply the therapeutic atmosphere of Christian faith and loving service so essential to recovery.

It is Christian teaching that all healing is divine healing. Christ was the first to establish free clinics. He included physical healing in his life program and declared that the ministry to the bodies of men was one of the chief credentials of his divine mission.

At least forty-three Christian hospital institutions are needed to meet pressing needs. First-class rural clinics will teach health and promote better standards of living.

The church's lack of provision for the conservation and training of child-life is turning merely dependent and defective children into delinquents.

The American Hospitals and Homes Survey Department of the Interchurch World Movement comprises in its survey all evangelical church institutions in the United States, so far as they can be discovered. It includes general and special hospitals; homes for the aged, for retired ministers, for returned and retired missionaries; homes for orphans and homes for missionaries' children.

Sufficient data has been gathered from questionnaires returned by more than two hundred hospitals and homes of the various denominations to constitute a basis of fact from which all conclusions are drawn.

The need referred to in terms of Protestant membership or constituency is used only as a basis of estimate and comparison. It is not intended to convey the impression that these institutions are to be provided to care for Protestants exclusively.

It is assumed that, all other things being equal, Protestants prefer their own church institutions in times of need.

The ideal advocated is that appeals based on neither race nor money nor creed, but on need alone, shall open the doors of these houses of mercy.

HOSPITALS, HOMES FOR THE AGED AND HOMES FOR CHILDREN

in the United States Under Denominational Control

By States and Denominations

This table is the result to December 8, 1919, of the survey being conducted by the American Hospitals and Homes Survey Department of the Interchurch World Movement. Statistics for the different branches of each denominational body are combined and tabulated under the name of the body, with the exception of the Methodist, Reformed and Presbyterian denominations.

Key: H = Hospital, A = Home for Aged, C = Home for Children — STATES	Type of institution	Adventist	Baptist	Brethren	Christian	Congregational	Disciples of Christ	Evangelical	Friends	Lutheran	Mennonite	Methodist Episcopal	Methodist Episcopal So.	Pentecostal	Presbyterian	United Presbyterian	Ref. Church in America	Ref. Church in the U. S.	United Brethren	Protestant Episcopal	Other	TOTAL
ALABAMA	H															1					1	2
	A																					
	C		1										1		1					1	1	5
ARIZONA	H											1			1					3	2	7
	A																					
	C											1										1
ARKANSAS	H	1																				1
	A																					
	C		2										2							2		6
CALIFORNIA	H	1										1	1							4	4	11
	A			1	1														1	3	1	7
	C					1							7		3					2	3	16
COLORADO	H	1								3	2	1								3	1	11
	A																					
	C				1							1										2
CONNECTICUT	H																			2		2
	A					2						1								7	2	12
	C		1																	1	1	3
DELAWARE	H																			1		1
	A																				1	1
	C																					
FLORIDA	H											1								1		2
	A																					
	C			1									1								2	4
GEORGIA	H		2										2							1		5
	A		3		1															1	2	7
	C		4		1								4		2					4	1	16
IDAHO	H																			1	2	3
	A																					
	C																					
ILLINOIS	H		2					4		6		4			1					2	3	22
	A		3	2	1			2		6		3			2					2	2	23
	C		3					2		9		5								4	5	28
INDIANA	H				1			1		1		5									6	14
	A			3								1					1				2	7
	C		2					1	2	1		1						1			1	9
IOWA	H	1				1		2		4		2								2	2	14
	A			1				1		7		1					1				2	13
	C									7		1									7	15

HOSPITALS AND HOMES—*Continued*

Key: H = Hospital, A = Home for Aged, C = Home for Children — STATES	Type of institution	Adventist	Baptist	Brethren	Christian	Congregational	Disciples of Christ	Evangelical	Friends	Lutheran	Mennonite	Methodist Episcopal	Methodist Episcopal So.	Pentecostal	Presbyterian	United Presbyterian	Ref. Church in America	Ref. Church in the U. S.	United Brethren	Protestant Episcopal	Other	Total
Kansas	H										3	4								3	1	11
	A		3	1						1		1									1	7
	C									2											2	4
Kentucky	H		1		1			1				1				1				2	2	9
	A				1										1						3	5
	C		3										1		3					4	4	15
Louisiana	H		1										1		1						1	4
	A		1										1								2	4
	C		1							1			1		1					2	4	10
Maine	H																				1	1
	A																			1		1
	C																			1		1
Maryland (Incl. D. C.)	H											2			1					2	1	6
	A		2	1						1		3			1					4	3	15
	C		4							2		2			1					12		21
Massachusetts	H	1	1									3								5		10
	A		6			1						1								4	4	16
	C		1			1				2		1								2	1	8
Michigan	H					1		1		2		1								2	3	10
	A							1		1		5					1			1		9
	C		1					1		1		1								1		5
Minnesota	H		1					3		16	2	2			1					4	2	31
	A		1							6		1									3	11
	C									6										1		7
Mississippi	H		1																		6	7
	A																					
	C		2										1		1							4
Missouri	H		5		1			2		3		5								2	5	23
	A		1		2			2		1											1	7
	C		1		3					2		5								1	2	14
Montana	H											6								1		7
	A																					
	C																					
Nebraska	H	2								6	1	2			1					2	1	15
	A									2		1									1	4
	C				1					4		1									3	9
New Hampshire	H																				1	1
	A																					
	C																			1		1
New Jersey	H														1					3		4
	A		1									3								3	1	8
	C									2										3		5
New Mexico	H											2			2						1	5
	A		1																			1
	C		1									1										2
New York	H							1		2		3								14	3	23
	A		5		3	2		3		4		2								13	5	37
	C		1							6*		6								14	3	30
North Carolina	H														3					4		7
	A																			1		1
	C		3		1								3		3			1		2	2	15

HOSPITALS AND HOMES—*Continued*

Key: H = Hospital, A = Home for Aged, C = Home for Children — STATES	Type of institution	Adventist	Baptist	Brethren	Christian	Congregational	Disciples of Christ	Evangelical	Friends	Lutheran	Mennonite	Methodist Episcopal	Methodist Episcopal So.	Pentecostal	Presbyterian	United Presbyterian	Ref. Church in America	Ref. Church in the U. S.	United Brethren	Protestant Episcopal	Other	Total
North Dakota	H							1		8												9
	A									1												1
	C																					
Ohio	H		1	3				3		1		5						1		3		13
	A		1							1		4								3	3	15
	C		1		1	1		1		3	1	3			1					3	2	17
Oklahoma	H		3									2								1		6
	A																				1	1
	C		2	1								1								·		4
Oregon	H	1								1	1									1	1	5
	A																					
	C																					
Pennsylvania	H		1						2	3		1			4	2				7	2	22
	A		4	4				2	2	5	2	2			3	2	1			4	9	40
	C		3	2				2	3	10	3	4			2	1		3	1	8	6	48
Rhode Island	H																					
	A																			1		1
	C																			2		2
South Carolina	H		2																			2
	A									1			1		2					1		5
	C		1										2		1					1	2	7
South Dakota	H		1							2		2								1	1	7
	A																					
	C									1												1
Tennessee	H		1										2		1	1				2	1	8
	A											1										1
	C		1		1					1			1							4	5	13
Texas	H		5							1			1							1	2	10
	A		1		1			1							1					1	2	7
	C		2		1								2		2					1	4	12
Utah	H																			1		1
	A																					
	C											1										1
Virginia	H																				3	3
	A		2	1									1		2					2		8
	C		1	1						1			2		1					4	2	12
Washington	H	1										3								2	2	8
	A		1		1					2		1			2							7
	C				1					1		2								1	3	8
West Virginia	H																			3		3
	A																					
	C														1					1		2
Wisconsin	H							2		5		2								2	1	12
	A									3		1			1					1		6
	C									4										2		6
Wyoming	H							3														3
	A																					
	C							1		1												2
TOTAL	H	9	27	..	3	2	..	24	2	64	9	61	7	..	17	5	.	1	..	88	62	381
	A	..	36	17	11	5	..	12	2	42	2	32	3	..	15	2	4	..	1	53	51	288
	C	..	42	5	11	3	..	8	5	67	4	37	28	..	23	1	..	5	1	85	66	391

HOSPITALS

IN THIS age of semi-awakened social consciousness there is a tendency to relegate to civic and philanthropic agencies the amelioration of human suffering. In so doing the church is shirking one of its greatest responsibilities and neglecting one of its largest fields of truest and completest Christian service. Alleviating suffering is primarily a Christian responsibility, a service to the sick and needy to which Christ devoted a large part of his ministry.

The story of the Good Samaritan remains today the best example of Christian duty well performed. If every Christian were a Good Samaritan how much less suffering there would be in this world!

Some denominations have made valiant efforts to meet the need in particular localities but have not reached the point where a systematic plan has been developed for the establishment of institutions in all localities where the need is great. There should, therefore, be closer cooperation between the denominations to prevent merely sporadic efforts on the part of local bodies which result in the misplacement or duplication of institutions.

The Charter of Christian Charity

"And heal the sick that are therein and say unto them the kingdom of God is come nigh unto them."—*Luke 10:9.*

Church Hospital Service: Four hundred Houses of the Good Samaritan are carrying out the Master's command and ministering to all for whom they can make room.

They restore health and strength to the sick and afflicted.

They minister to the souls as well; give hope to the despairing and courage to the faltering.

They foster Americanization. In 1919 one metropolitan church hospital treated forty-three different nationalities. Two out of every three patients were foreigners.

They give $10,000,000 yearly in free service.

They can serve only 43 per cent. of the Protestant church membership.

They are forced to turn away 1,000 sick and suffering human beings *daily*, for lack of room!

THE HOSPITAL

The Completest Christian Service to

1. All classes—rich and poor alike.
2. All races—Americans and all foreigners.
3. All creeds—the sick of all beliefs or none.
4. All conditions—all diseases and ailments.

Are healed through

1. Healing the body.
2. Teaching care of body, mind and soul
3. Saving the soul when most receptive of the Gospel.

Work of Hospitals and Homes

AMERICANIZATION
All Races and Colors

EVANGELIZATION
Soul and Body Saved

RECONSTRUCTION
of Men and Society

MINISTRATION
$10,000,000 in Free Service Yearly

NOT RACE, NOR MONEY, NOR CREED

NEED alone opens the door to ALL

The principles of supply and demand should be closely adhered to in the establishment of new institutions. The neediest localities should be supplied first. Provision of hospital facilities should always be made with special regard to their accessibility in emergency cases.

The standards of service in church hospitals are not on the whole as high as they should be. The entire personnel of these institutions should be devoted Christians, working harmoniously together to the common end of upbuilding the souls and bodies of all who come under their care.

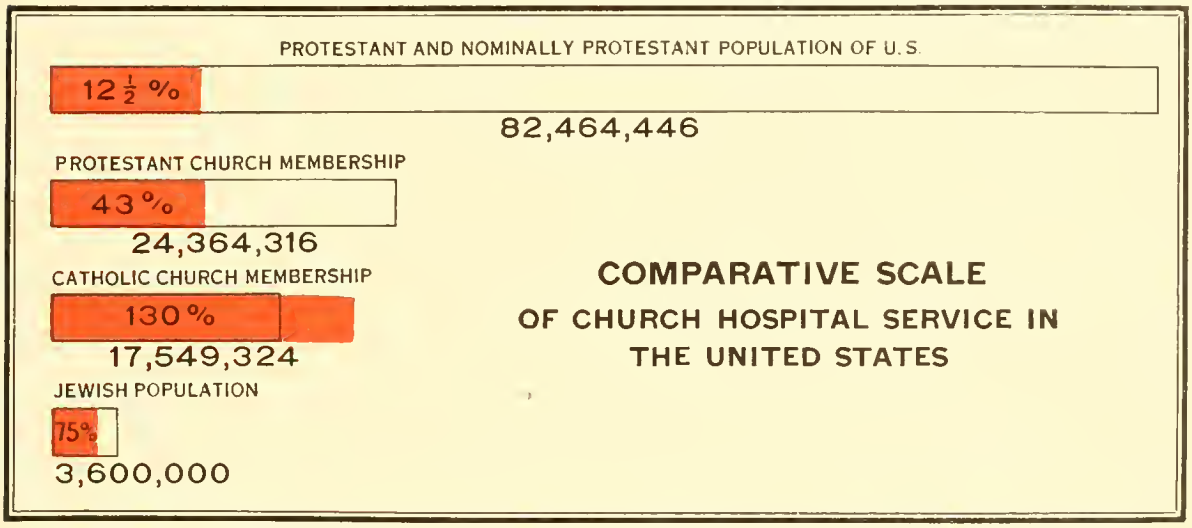
The medical staffs should be such as to invite the confidence of those requiring the most expert medical and surgical treatment.

Church hospitals should be furnished with adequate facilities to render the highest grade of service: consultation rooms, better laboratories, improved operating and service rooms and ample supplies.

Housing and working conditions for all employees should be greatly improved so that these important workers will be able, willing and even eager to render faithful service.

NEED FOR CHURCH HOSPITALS

PHILANTHROPIC individuals and organizations, states, counties and cities have accepted the larger share of the responsibility, but have never yet made adequate provision for the care of all their sick. In New York City there are forty-five non-municipal hospitals caring for one million patients annually. They are always crowded and compelled to refuse urgent cases simply from lack of accommodations. One thousand per day are turned away from Protestant church hospitals in the United States.



THE CHIEF REASON

CIVIC institutions do not provide either a Christian atmosphere or religious teaching. Those who in days of health have lived under Christian influences should be given similar advantages in time of sickness.

RURAL CLINICS

WE FIND that the country people are in great need of hygienic instruction and require better provision for their needs. We plan the establishment of free clinics in rural districts far removed from large centers; each clinic to last a week at one period, with perhaps two or three such periods a year.

To these clinics we hope to bring the greatest surgeons and physicians to be obtained in our large hospital centers. Their services for the clinic are to be well advertised People afflicted with organic diseases and congenital troubles will be encouraged to attend. In this way we hope to furnish medical and surgical treatment to our entire country constituency. It is doubtful whether as many as 200,000 country people now receive such treatment in one year, whereas hundreds of thousands actually need instruction in health problems and many of them should have medical and surgical care.

The shaded portions of the accompanying graph indicate the provision of church hospital service in relation to church membership and constituency on the basis of one hospital bed for every four hundred of the population.

The Roman Catholic Church has hospital bed capacity for every one of its 17,549,324 membership and for an additional 6 per cent. of the total non-Catholic population of the United States.

On the same basis the Protestant churches provide hospital beds for only 43 per cent. of their membership.

HOMES FOR INCURABLES

WHAT shall we do for our incurables? Medical examinations before admission to hospitals and homes are very rigid and are becoming more so. The managers of hospitals are fearful of being burdened with hopeless cases. The most desperately sick and injured

are received without question if their cases are diagnosed by the attending physician as probably curable. Eternal vigilance in this respect must be exercised lest our hospitals and homes be filled with incurables to the exclusion of others who can be benefitted and cured by scientific treatment.

One of the most indescribably distressing of incurable maladies is cancer. The American Society for the Control of Cancer is authority for the statement that "cancer is of greater frequency at ages over forty than tuberculosis, pneumonia or typhoid fever. One woman in eight and one man in fourteen over forty years of age dies of cancer."

The Roman Catholic and the Protestant Episcopal churches, recognizing their responsibility, for which they should be commended, have established several hospitals and homes for incurables in various sections of the country. These are, however, inadequate to meet anything like the great need of incurably-suffering humanity. The various states and the federal government, while awakened to the need of proper care for tubercular cases, have not thus far put forward any definite plan or effort whereby relief and care may be had for absolutely incurable cases of cancer and other kindred diseases.

Protestantism as a whole has done very little to ameliorate the condition of these many hopeless sufferers. With such a large number of men and women sick unto death and seeking a place of Christian refuge, care and comfort in their last days and unable to find it, can the Christian church withhold its hand? The failure to provide such humane and Christian institutions must not continue. Untold suffering is the lot of these unfortunates to whom almost every door of hope is closed, and added grief is the portion of the relatives and friends who must bear the burden and who cannot give the care necessary or provide a place where their loved ones may spend their last days in even moderate comfort.

The recent survey has shown a woeful lack of homes for incurables. The challenge comes to the church to provide more and larger homes where many who have lost faith in God and man because of their sufferings may realize that they have not been entirely forgotten, but that the people of God have prepared a home for them where their last days on earth may be passed in comparative peace and comfort.

PROGRAM FOR CHURCH HOSPITALS

ANYTHING like an adequate hospital program for the evangelical churches of America must include greater efficiency and an increased capacity in all existing institutions. New hospitals must be established in needy and populous centers.

Tubercular hospitals should be founded in locations favorable to scientific and natural restoration. Similarly, hospital homes for the aged, infirm, and for incurables await establishment.

More Christian nurses and executives must be trained; more clinics and better surgical care for children provided, and more sanitaria for special ministries supported.

Interchurch investigators are busy throughout the United States discovering the best methods by which this program can be made effective. The program includes specialized, centralized and standardized hospitals. Special care should be taken to avoid overlapping and duplication.

DUTY NEGLECTED

THE survey being conducted by the American Hospitals and Homes Department has fully confirmed the judgment that denominational bodies are not doing all they might do and ought to do in this particular field of Christian philanthropy.

The question is not altogether as to an adequate supply of hospitals, although it could be shown that few communities are sufficiently equipped. Neither is the question wholly one as to the efficiency of public or semi-public institutions as compared with those controlled by denominational agencies.

The latter may and should always equal or surpass the former.

The real question is: can the Christian church afford to leave entirely to city, state and

community governments the care of the sick, afflicted and homeless?

OPPORTUNITY OFFERED

TO GIVE an affirmative answer would be not only to deny the obvious implications of the Master's teachings but also to neglect one of the best means of grace and power, the church's privilege of exercising one of its most glorious functions. A broken limb may be cared for quite as well in a city hospital as in a church institution, but the denomination which leaves work of this nature to the city will in time find itself growing indifferent to the great needs of humanity and will also find that the world will become indifferent to the call of the church.

Can it be that one reason why the American churches are not more missionary in spirit and in action is that they have neglected to care for their own who have been in need?

Some leading denominations do no work of this nature. Others conduct large enterprises. There are a number of states in which there is not a single denominational children's hospital. In no state is there an adequate number of these institutions.

RECOMMENDATIONS

THE American Hospitals and Homes Survey Department, therefore, recommends the following program:

1. The establishment, under church control, of at least one general hospital for white people in each of the following states:

Alabama	*Nevada
Kentucky	Oklahoma
*Maine	Oregon
New Hampshire	*Rhode Island
North Carolina	Utah
New Mexico	West Virginia

*States without institutions of this character.

Total estimated amount needed to inaugurate these hospitals, $4,000,000.

2. The establishment, under church control, of at least one general hospital for Negro people in each of the following states:

*Alabama	*Missouri
Florida	*North Carolina
*Georgia	*South Carolina
*Kentucky	Tennessee
Louisiana	*Texas
*Mississippi	*Virginia

*States without institutions of this character.

Total estimated amount needed to inaugurate these hospitals, $3,100,000.

3. The establishment of a tuberculosis sanitarium in Arizona. For this the sum of $1,000,000 is needed.

4. The establishment, under church control, of at least four hospitals for incurables in the following states:

Massachusetts	Ohio
Missouri	Virginia

For these at least $6,000,000 will be required.

5. The establishment, under church control, of three children's hospitals, especially for orthopedic work.

It is suggested that they be located, one in Minneapolis-St. Paul; one in Texas and one in New York City.

At least $3,000,000 will be needed for these institutions.

Denominational institutions of this character do not now exist.

6. The establishment, under church control, of eleven training schools for executives for denominational hospitals in—

District of Columbia	New York
Georgia	Ohio
Illinois	Tennessee
Massachusetts	Tennessee (Negro)
Minnesota	Washington
Missouri (Kansas City)	

At least $1,100,000 will be needed for this work. This is a relatively small amount, due to the fact that they can be conducted in connection with large general institutions.

BLESSED is he that considereth the poor: Jehovah will deliver him in the day of evil.—*Psalm 41:10.*

HOMES FOR CHILDREN

TODAY, more than ever before, the world is living and working for the future. Every step made in the progress of science is carefully recorded and conserved for more ultimate purposes.

Governmental bodies, business interests and individuals tax their powers of foresight in an attempt to anticipate the conditions and needs of the future and evolve plans to meet them.

Material forces are continually striving to crowd out the spiritual element in human affairs.

It is therefore more necessary today than ever before that the spiritual forces be conserved and directed into the appropriate channels for saving future generations from a purely materialistic civilization.

Our efforts should be centered in the conservation and consecration of child life to Christian ideals and Christian service.

Christian nurture is conceded by all classes and creeds to be an essential element in the proper development of the child.

Normal parent-love covets for its offspring those elements of training which will tend to develop the higher ideals and fit the child for a worthy and useful place in its later associations.

Is there is anything more tragic than a child who through the hazards of life has lost the guidance of parental love and is thrown on the mercy of a busy and selfish world?

There are thousands of such helpless, innocent ones emerging yearly from the wreckage of homes only to have thrust upon them a lot which chance or circumstance may award. The majority enters an environment which is entirely lacking in the great

Church Responsibility. "But Jesus called them unto him and said, Suffer little children to come unto me and forbid them not for of such is the Kingdom of God."—*Luke 18:16.*

Church Fulfilment. For every homeless and destitute child received by the church into its homes ten are turned away. No Room!

essential to the proper unfolding of child life—love! Such an atmosphere is not conducive to the development of the religious nature, but tends to an accentuated development in the direction of morbidity, perversity, and unsocial conduct.

Dependent and defective children are thus being turned into delinquents, simply through our indifference and neglect. Neglected souls and bodies mean otherwise preventable human suffering, social deterioration and economic loss.

LOST, STRAYED AND STOLEN

OUR survey investigators find that hundreds of young lives have been wasted through neglect and disease. Thousands of our Protestant children are caught up yearly by the Roman Catholic Church and we lose them forever.

A staff officer of the American Hospitals and Homes Department recently visited the nursery and children's hospital in a city of five hundred thousand. Entering a ward he saw twenty helpless little children (under six years of age) without caretaker or nurse. They were uncared for and conditions were most insanitary. The children scrambled towards him and clung to him, until with difficulty he released himself from them. And when he finally closed the door against the saddest scene of his life he found it impossible to shut out its memory.

This institution receives many children through the local juvenile court. They are returned to the city authorities when they are six years old. Then they are almost invariably turned over to the Roman Catholics (though the Roman Catholics do not support the institution). The matron told an investigator that "recently the Roman Catholic priest raised quite a storm because one of the children, reaching six, was placed in a Protestant home before he knew it was being given out."

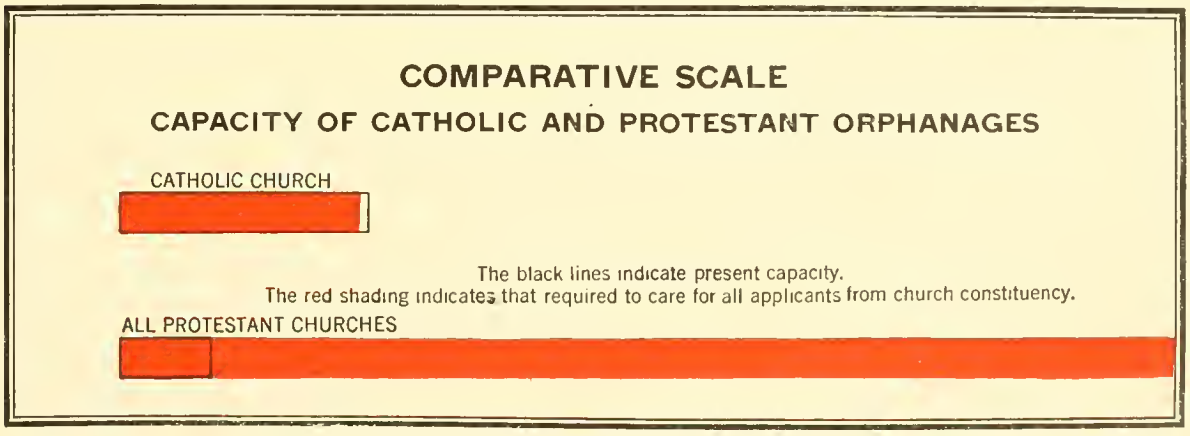
The Interchurch World Movement should make such conditions impossible.

Preventive philanthropy should be recognized as of greater necessity then remedial effort.

As long as unfortunate and bereaved children are found, and forsaken babies continue to arrive on doorsteps, in hallways, in hospitals, in court-rooms and other places, we must save their lives and provide a place for them. Inhuman parents would often destroy their babies did they not know that some institution would care for them.

The crux of the problem is to surround these helpless and orphaned children with a truly homelike atmosphere where faith, hope and love inspire every act.

Turn not away thy face from any poor man, and the face of God shall not be turned away from thee.—*Tobit 4:7.*



CHURCH HOMES FOR CHILDREN

THE responsibility for seeking and bringing these little lambs into the fold is laid upon the church by the Good Shepherd who charges us with the duty—"watch my flock," "feed my lambs."

There are a few child-placing societies under the auspices of the churches in the United States which are faithfully performing this sacred duty. Hundreds of homeless orphans are placed in Christian homes where they soon occupy a place as one of the family.

NOT IDEAL BUT NECESSARY

THERE are today about four hundred Protestant church homes for children. They are not up to the standard of a private Christian home.

Institutional homes do not furnish an altogether ideal method of caring for abandoned and destitute children but conditions have proved their necessity. Many of them have the taint of institutionalism about them which militates against a high-grade of service.

On the other hand there are many homes on a higher plane of standardization which carry out a systematic course of training in the various arts and trades in which the children show special aptitudes, and are not lacking in a Christian, homelike and sympathetic atmosphere.

While the standards of education and the assurance of Christian training are, generally speaking, higher in church homes than in the average family, educational facilities in the former should be extended through close cooperation with denominational schools, with the well-defined idea of training as many children as possible for the Christian ministry and for the mission field. Many of our leading ministers, missionaries and evangelists of today are the product of church orphanages.

BANE OR BLESSING?

A CONSTANT stream of young life is flowing into these houses of mercy. Another stream is flowing out into the world to become a blessing or a bane to the coming generation. Upon our child life today rests the fate of our church and nation of tomorrow. For every one received into these homes ten are left without care. What becomes of them? To neglect these children is to cause social deterioration, the decay of church and nation, and to lose precious opportunities for the conservation of child life and its consecration to high and useful purposes.

MISSIONARIES' CHILDREN

SOME objections have been offered to homes for missionaries' children, but the fact of their foundation and continuance is a significant argument in their favor.

Our missionaries are out on foreign fields; they have reared their children in conformity with Christian principles and constraint. They desire these influences continued. Hence, special homes are urgently needed in college towns, where their children may be maintained at a moderate cost under the best care while they continue their education.

It has been conclusively demonstrated that missionaries' children are better cared for, on the average, in homes specially maintained for this purpose than in private homes.

THE CHURCH'S CHANCE

CHURCH homes give to children from broken families a care which cannot be assured in the ordinary private family. They give temporary care to another group whose parents, one or both, will want them later. Our church homes are often used by juvenile courts as safe places of detention for children. Child-placement in suitable homes is desirable, but does not provide for all, since many are not placeable. Besides, too many families, particularly in the country, want the boys or girls merely as servants and often work them too hard. We all remember the story of Riley's "Little Orphant Annie."

EDUCATIONAL FACILITIES

THE standards of education and Christian training in children's church homes are higher than the average family provides. Such

homes afford an opportunity for temporary training and become a stepping-stone to a permanent family connection. Some defective children, physically or morally weak, need institutional life and are made stronger thereby. Lastly, the demand shows the need. Our reports show that managers of homes are being constantly urged to care for more children. Last year one home in Richmond, Virginia, rejected 750; one Ohio home rejected 500; one Long Island home rejected 110; all because they had no more room.

A CONSTRUCTIVE PROGRAM

THE survey has brought out the fact that all existing church homes for children need financial support to carry out their programs of improvement and expansion. The large majority has not the means to carry out the improvements which are admittedly urgent.

All homes should be, in a measure, receiving stations for all applicants, transferring them to the proper homes indicated by their condition or needs.

The majority of homes need to make extensive improvements in plant, in equipment and in institutional programs.

Information through printed matter and from specialists on architecture, organization, best methods, etc., should be furnished to these institutions upon application.

Children's homes should afford the best possible conditions for the health, growth, happiness and moral development of their occupants.

There is urgent need for the establishment of at least three homes for colored children to be cared for by denominational boards in the states of northeastern South Carolina, Louisiana and Alabama. A total of $450,000 will be needed for this purpose.

These needs should be met so that each institution may render the largest possible service to the largest possible number.

HOMES FOR THE AGED

OLD age is inevitable to rich and poor alike. Care for old age is necessary even though riches accompany it. Many aged people, with means to pay for attention, prefer the independence and the social life of a public home to the isolation of a solitary residence or a boarding house.

The partly dependent and the wholly indigent aged must be provided for, and it should be the duty and pleasure of the church to supply the loving care necessary to a happy old age after years of useful citizenship.

Jesus said: "Come unto me all ye that are weary and heavy laden and I will give you rest." We believe that Christ will give spiritual rest to all who trust in him. But what shall we say of that large number of men and women who bravely fought the battle of life but have not been able to make suitable provision for the temporal needs of their old age? They need rest of body and soul, and these depend in part upon food, clothing and shelter.

Much has been done by civic and philanthropic agencies to make provision for these things. All of these organizations are to be greatly commended for seeing the need and meeting the wants of so many destitute aged people. But even this service is too meagre for existing needs and in some cases does not supply that for which man hungers most. Christ said: "Man doth not live by bread alone." This is particularly true of the aged. In addition to food, shelter and clothing, they crave for fellowship, for love and for God. They need an atmosphere of warm Christian fellowship that shall make the evening of life peaceful and glad.

There are today some three hundred Protestant church homes for the aged to which these homeless unfortunates may retire to spend the remaining days of their lives in comfort, surrounded by the Christian atmosphere to which they have been accustomed in their days of health and strength. Who would deny this right to a single one of these worthy pilgrims? No one! Yet, for every one received into these homes, one is turned away for lack of room. Nothing is more saddening to the hearts of our institutional leaders than this necessity of turning away these needy ones. Theirs is a burden of sorrow. Ours is a burden of responsibility.

CAST me not off in the time of old age; Forsake me not when my strength faileth.—*Psalm 71:9.*

"OVER THE HILLS"
TO THE POOR HOUSE
or to this
PROTESTANT OLD FOLKS HOME

Our Homes for the Aged reject as many as they receive
WHY?
NOT ENOUGH ROOM OR MONEY

WHY A CHURCH HOME FOR OLD FOLKS ?

1. **Many old church people are in the POOR HOUSE.**
2. **Many are suffering in POVERTY and LONELINESS.**
3. **Many have given a life of service to the church.**
4. **Each home repeats Christ's invitation:**

"Come unto me all ye that are weary and heavy laden and I will give you rest."

OUR DUTY A PRIVILEGE

IT IS our privilege to supply that material aid to these homes which shall mean more room, better facilities and increased happiness. We firmly believe that this is the duty of the church, but may we not lift this above a sense of duty and think of it and approach it as our God-given privilege? Some of us can testify that many of these old people have made great contributions to our thinking and living. They have brought us to the deep wells of life from which *they* have drawn the refreshing water for *their* souls.

AGED MARRIED COUPLES

WHILE we are setting ourselves to solve the problem of improving and enlarging the existing homes there is great need for many new ones in different parts of our land. There are several states in which no homes for the aged exist and where the need is pressing.

It is a great satisfaction to us and to many needy aged couples to know that provision has been made on the part of a few of our homes whereby man and wife may live together and so continue to the end that most sacred relationship of life. In keeping with our ideals to make all institutions approach the home idea as nearly as possible we trust that opportunities will be greatly multiplied for man and wife to live together in their latter days.

RETURNED MISSIONARIES

MISSIONARIES and their wives give up their homes to labor among alien peoples in foreign countries. Many of these upon return to their native land find their near relatives scattered and quite often suffer discomfort and financial embarrassment. We shall not have done our full duty to these devoted men and women until a home for their temporary residence, while on furlough, has been provided and its permanency assured.

HE THAT hath pity on the poor lendeth unto Jehovah. — *Proverbs 19:17.*

AGED MINISTERS

WHAT a fine example some denominations have set for the rest of us in the provision they have made for these servants of God! They provide separate houses in which returned and retired missionaries may live with their families and where they may set up anew the family altar.

But for the greater part little provision has been made for aged ministers. Some of them are now spending their last days in the county poor house. May God forgive us for so great a sin and neglect.

PENSIONS NOT AVAILABLE

IT IS now well known that many of our churches in recent years have begun to make provision for a reasonable support of our ministers by pensions in their old age. In many cases these pensions, however, are only to serve the new generation. In some denominations older men are barred from these benefits. The minister has not only made a large contribution to the church and society through his high ideals and splendid service, but through his ideals for the education of his children he has rendered an unusually fine service to the future well-being of his country. This, however, has made saving for old age difficult and in some cases impossible. As an aged minister testified, with no bitterness or regret, his only assets at the age of sixty-five were several college-bred children! He did not have the $500 necessary to place him within the ranks as a beneficiary of the ministerial relief fund of his denomination.

THE RETIRED MISSIONARY

ALL of this applies equally well to the aged missionary whose sacrifices have been greater even than those of the minister. In most cases family ties are broken which may never be reunited. Like St. Paul, they are often exposed to stripes, imprisonment and death. Much of the noblest and most far-reaching work for the kingdom of God has been done by them. When the complete story of the conquest of Christianity is written, these men and women will be known as the great heroes of the church.

When missionaries retire from active service where are they to go? The inadequate salaries paid them and their tendency to give not only themselves but also liberal gifts from their small surplus, leaves them but scant savings, if any, for old age. Can they be blamed for this, they who have entirely lost themselves in their zeal for the advancement of the kingdom! In thus losing themselves and all financial gain "for His sake and the gospel's," they have found a wealth of joy and satisfaction and laid up for themselves a rich reward in the kingdom where values are measured in terms of unselfish service. Theirs will be a royal welcome there!

How shall we entertain these royal guests during their few remaining days with us? The church has been sadly neglectful of its duty and privilege. Do we wish such a state of affairs to continue? Or shall we provide suitable places where these aged heralds of the cross may be housed in comfort and enjoy the Christian fellowship of a church home?

May the church rise up in a sense of deep gratitude and make it impossible that any of these men and women shall in any degree or in anything want that which we can provide of the comforts of life and of genuine Christian fellowship.

THE CHURCH'S PROGRAM

THE American Hospitals and Homes Department, as a result of its survey, recommends the following program for the development of this beneficent work:

Existing institutions suitably located should be enlarged and equipped to care for all worthy applicants.

All institutions should be supplied with an endowment proportionate to their capacity. Under present conditions, with inadequate endowment, only persons of fair health, possessing a certain sum of money and over a given age, can usually be admitted.

These barriers leave the most needy totally unprovided for. Unless they are removed by the thoughtfulness and liberality of the church, the latter will have denied her faith in a ministry of service.

In a given region where the expansion of existing institutions is inadvisable, new institutions should be established having in view centers of population, favorable transportation and convenience of location. Our survey has disclosed the urgent need for the establishment and distribution of such new institutions as follows:

1. The establishment, under church control, of at least seven homes for the aged and infirm in the following states:

*Colorado	Kentucky
Delaware	North Carolina
Georgia (Negro)	Washington
Iowa	

*No denominational institution of this character exists in this state.

For these institutions at least $5,250,000 will be needed.

2. The establishment of homes for retired ministers and missionaries and their wives and widows in the following states, where there are no denominational institutions of this character at present:

California Florida Greater New York

At least $1,500,000 will be needed for this purpose.

It is suggested that all these homes be managed by the denominational ministerial relief boards.

3. The establishment of at least four homes for missionaries on furlough, their management to be under the direction of individual mission boards:

California	Florida (Enterprise)
Colorado (Denver)	New York City

A total of $1,000,000 will be required for this purpose.

The Budget Tables

NO ACTION could be taken with reference to assembling and compiling institutional askings until after the conference of the General Committee at Atlantic City, January 7 to 9. Their ruling with reference to institutions belonging to denominations at present not cooperating with the Interchurch World Movement necessitated the preparation of a certificate of authorization and letters of explanation, which were sent to all institutions. These were to be made out by the institutional management and indorsed by a regional denominational authority.

Because of the short period of time within which this had to be completed, many institutions were unable to meet the requirements and secure inclusion of their financial needs.

The askings as finally reported and approved, are included in Table VI, on pages 308-309.

What shall it Profit a Christian

THOUGH he be considered a great leader, yet neglects the helpless; though he win praise and renown, yet regards not Christ's suffering ones; though he gain distinguished honor for great things, yet gives not the helping hand!

AMERICAN HOSPITALS AND HOMES
SURVEY DEPARTMENT

Regional Budget

AMERICAN HOSPI

By Denomina

† To comply with the decision of the General Committee of the Interchurch World Movement, it has been necessary to tional budgets; the second comprising those budgets of *local* denominational organizations which have received the requisite gets of 42 Hospitals, 38 Homes for Children and 27 Homes for the Aged, analyzed by denominations and states.

DENOMINATION	Total	Arizona	California	Colorado	District of Columbia	Florida	Illinois	Indiana	Idaho	Iowa	Kansas	Kentucky	Louisiana	Massachusetts	Maryland	Maine	
CHRIST																	
Churches of Christ	$2,000																1
BRETHREN																	
Church of the Brethren	279,000						$37,000	$42,000							$200,000		2
EVANGELICAL																	
Evangelical Synod of N. A.	546,500						20,000			$157,000							3
FRIENDS																	
Society of Friends in America	28,250		$2,000							26,250							4
LUTHERAN																	
Augustana Synod	884,250						553,500			330,750							5
Joint Synod of Ohio	2,500																6
Iowa Synod	210,000																7
Independent Lutheran Church	500,000						500,000										8
Norwegian Lutheran Church	50,000																9
METHODIST																	
Methodist Episcopal Church	9,614,366	$250,000			$205,000	$205,000	260,000		$60,000	310,000	$1,179,500	$16,000		$670,000	300,000	$145,000	10
Methodist Episcopal Church, South	1,040,500												$525,000				11
Free Methodist Church of N. A.	24,000																12
Colored Methodist Episcopal Church	60,000											60,000					13
PENTECOSTAL																	
Pentecostal Church of the Nazarene	25,000												25,000				14
PRESBYTERIAN																	
Presbyterian Church in the U.S.A.	2,227,608		328,108	$375,000	5,000		525,000						250,000				15
Presbyterian Church in the U. S. (South)	$2,250												35,000				16
PROTESTANT																	
Protestant Episcopal Church	704,750		60,000							152,500							17
REFORMED																	
Reformed Church in America	105,000																18
TOTAL	$16,385,974	$250,000	$390,108	$375,000	$210,000	$205,000	$1,895,500	$42,000	$60,000	$976,500	$1,179,500	$76,000	$835,000	$670,000	$500,000	$145,000	19

† Decision of the General Committee of the Interchurch World Movement in Conference at Atlantic City, January 7 to 10, only by first being included in the budget of a national denominational body, except that the budget of any local, denomination which it is located, may be included in the denominational budget of that area"—(or region).

Statement for

TALS AND HOMES

tions and States

divide the budgets for hospitals and homes into two classes: the first comprising those budgets included in the national denomina- denominational approval. This statement includes only the budgets of the second type and is made up of the individual bud-

	Michigan	Minnesota	Montana	Missouri	Nebraska	North Dakota	New Jersey	New York	Ohio	Pennsylvania	Rhode Island	South Carolina	South Dakota	Tennessee	Texas	Virginia	Vermont	Wisconsin	Washington
1				$2,000															
2																			
3								$2,000										$210,000	
4																			
5	$157,500																		
6									$2,500										
7									210,000										
8																			
9						$50,000													
10	76,316		$811,500	183,750			$100,000	1,218,500	3,135,050		$150,000			$50,000			$183,750	105,000	
11				10,500								$205,000		50,000		$250,000			
12								24,000											
13																			
14																			
15					$567,000					$157,500					$20,000				
16																47 250			
17		$285,000						5,000	109,650				$25,000	12,600					$55,000
18								105,000											
19	$233,816	$346,500	$811,500	$196,250	$567,000	$50,000	$100,000	$1,354,500	$3,457,200	$157,500	$150,000	$205,000	$25,000	$112,600	$20,000	$297,250	$183,750	$315,000	$55,000

1920: "The budget of any philanthropic organization shall be included in the budget of the Interchurch World Movement al, philanthropic organization which is approved by the denominational authority of the State Conference or other like area in

MINISTERIAL SALARIES AND PENSIONS

MINISTERIAL SALARIES AND PENSIONS

THE survey by the Ministerial Salaries, Pensions and Relief Survey Department covers only Protestant churches in the United States. It does not include non-evangelical organizations, localized societies, religious communes, cults, etc., or denominations which do not aim to provide a regular support for active ministers and pensions or relief for those retired.

No attempt has been made to gather information as to the support given ministers by home missionary boards, the purpose of the survey being to present in various ways a summary of the amounts paid for ministerial salaries by local churches.

The survey has been prepared from the use of questionnaires on ministerial salaries and plans for pensions and relief; by checking the results with official reports and putting them in tabular form; by compiling the statistics according to denominations and states; and by assembling the findings in such a manner as to present an educational financial program sufficient to solve the problems involved.

Many authorities have been consulted in the effort to secure all possible information. These include officials of denominational boards; reports and tabulations of the Statistical Department of the Interchurch World Movement; denominational yearbooks and reports; reports and bulletins of the United States Census and Bureau of Labor; the Council of Church Boards of Education; the Cambridge Conference on Theological Schools; investigating commissions of commercial and industrial bodies; Dun's and Bradstreet's commercial registers; pension plans of industrial and other corporations; and pension plans of denominations.

The purpose of the survey is to bring before the church a clear showing of the inadequate support given its ministry, both active and retired; and to arouse the church to accept fully the New Testament declaration, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

The immediate objective of the survey was a budget, which would give an estimate of the amount required by the denominations cooperating in the Interchurch World Movement in order to provide income sufficient to meet the just claims of retired ministers and the widows and orphans of ministers. This estimate will be found on pages 293, and 296.

Another objective of the survey was to make a study of the problem of adequate support for the active ministry. This is more difficult, but a beginning has been made.

The cost of living has increased 81 per cent. since July, 1914. The average ministerial salary has not increased even 20 per cent. Church janitors and secretaries have had a salary increase of from 50 to 80 per cent.

Ministerial salaries must be increased at least 60 to 80 per cent. to put an end to the unequal struggle against the mounting costs of even a bare living.

The self-respect of the minister, supplementing his single-hearted devotion to the gospel, forbids him to make monetary consideration a controlling issue. Yet the minister is the key man in the life of the church and a support that enables him to devote all his strength, time and thought to the work of the church is one of the necessary conditions of its success.

The church weakens her claim upon the best young men for the ministry when she does not offer them an adequate support in old age.

IT IS all very well for us to talk about the virtue of a self-sacrificing ministry, but most of us appreciate the virtue when some one else is doing the sacrificing. It is simply impossible for vast numbers of our ministers to work effectively on the salaries they are now receiving.

SET our ministry free from the exactions of temporal affairs, that they may be men of vision, seers of God, that the people may live and not perish, and that the mighty movements of our times may live and progress.

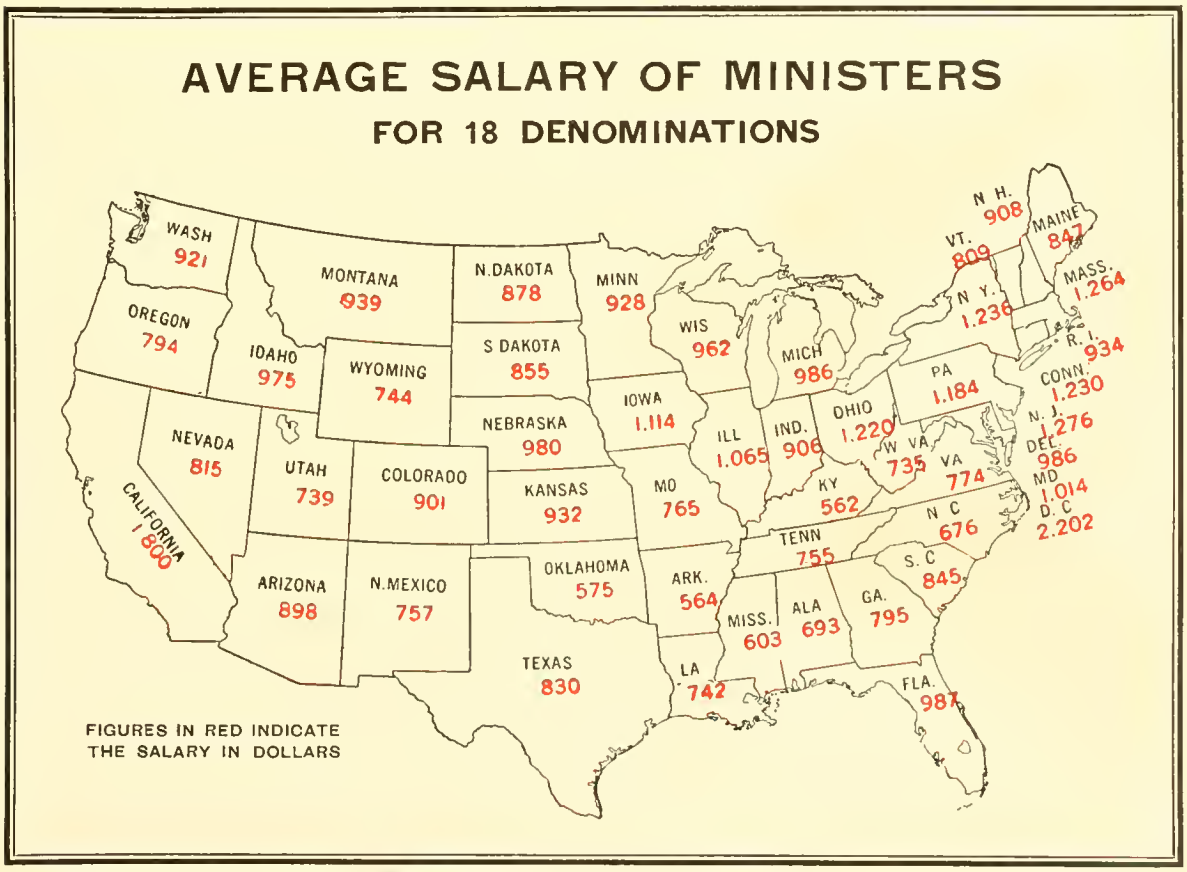
MINISTERIAL SALARIES

The minister is exploited for every good cause, while the plight of his family is little less than tragic. This is unfair and cruel and makes it impossible for him or his family to benefit by the schools, hospitals and other products of his labor except on the basis of charity.

THIS section of the survey deals exclusively with ministerial salaries; discloses the acute situation relative to them now existing in the churches; and the duty and imperative necessity that rest upon the laymen to provide adequate support for their active ministers.

The information contained in this section relates directly to the support of pastors in the Christian ministry and, consequently, to the success of every form of church activity.

It presents in various ways the salaries paid and classifies them by denominations and states. It also shows the average salaries in each denomination and for each



state, and the average amount contributed per member in the denominations and states named.

The average of salaries varies, as some reports include ministers who give only part time to the work of the ministry, while others do not separate salaries from other items in the local expense budget. This survey is intended to cover only ministers who are regularly ordained and who give full time to ministerial work.

The importance of this information is accentuated by the present high cost of living and the inadequacy of ministerial salaries. The cost of living is not uniform throughout the country. It is lower in the southern part than in the northern. In general, $800 in the warmer parts of the country may be considered as the equivalent (in living expense) of $1,000 in the colder sections.

The total salaries paid in 1916 to the 170,000 ministers in the United States was $125,000,000. Not half of them received more than $700. The greater number received less than the minimum amount necessary to maintain an ordinary family. Even with allowances for rent-free houses, the cost of food alone, in many instances, would exhaust the minister's income.

It is greatly to the credit of the Christian ministers as a class that they place their own financial compensation last in the order of their interests.

The thoughts of the church have been turned to many great and worthy enterprises, but this most sacred of all causes has been overlooked.

United States income tax returns—which give the entire income not the salary alone—show that in 1918 only 1,671 of the 170,000 active ministers—not one per cent. —came within the tax limit of $3,000. Of this number 438 had an income of $3,000 to $4,000; 404 of $4,000 to $5,000; 275 of $5,000 to $6,000; 162 of $6,000 to $7,000; and only 392 above $7,000.

THERE is one thing left for the prince of darkness to do in order to destroy the church of God, and that is to starve the preacher: to shut out from our pulpits by inadequate salaries men of brains, men of sterling integrity, men of magnetism and power.

SALARIES BY STATE GROUPS

FOR the sake of analysis and as a matter of convenience and comparison, the states of the Union have been arranged in five groups as follows:

1. The New England States: Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, Vermont.

2. The North Atlantic States: Delaware, District of Columbia, Kentucky, Maryland, New Jersey, New York, Pennsylvania, Virginia, West Virginia.

3. The South Atlantic and Gulf States: Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas. The report for the South Atlantic group is limited by the fact that the salaries of the Southern Baptist Convention and of a number of other denominations were not reported.

4. The Central States: Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, Oklahoma, South Dakota, Wisconsin.

5. The Rocky Mountain and Pacific States: Arizona, California, Colorado, Idaho, Montana, Nevada, New Mexico, Oregon, Utah, Washington, Wyoming.

The condition of the church as to ministerial salaries in these state groups is shown by the following table which gives the combined summary for all the reporting denominations:

TABLE OF MINISTERIAL SALARIES

THIS table is significant. (See pages 286, 287.) Returns are by no means complete since information is not always obtainable. The percentages given in the following classification are larger than those of the church as a whole, and their lesson is impressive.

Salaries—Classification by Percentages

1	per cent.	of	ministers	receive	$4,000 or more
1.4	"	"	"	"	3,000 to $4,000
4.6	"	"	"	"	2,000 to 3,000
9.3	"	"	"	"	1,500 to 2,000
32.6	"	"	"	"	1,000 to 1,500
38.6	"	"	"	"	500 to 1,000
12.7	"	"	"	"	500 or less

Group	Average pastoral salary	Average payment per member	CLASSIFICATION OF SALARIES								
			Less than $500	$500 to $1000	$1000 to $1500	$1500 to $2000	$2000 to $2500	$2500 to $3000	$3000 to $4000	$4000 to $5000	$5000 and Over
1. New England States	1085	5 84	368	872	738	286	136	68	63	16	16
2. North Atlantic States	1034	4 00	476	1453	576	682	372	181	87	26	19
3. South Atlantic and Gulf States	737	3.38	245	259	94	32	9	2	4	..	.
4. Central States	960	4.75	1194	3902	4160	1220	409	188	102	33	31
5. Rocky Mountain and Pacific States	926	6.00	360	812	688	213	86	46	29	9	5
The United States	937	4.39	2643	7298	6256	2433	1012	485	285	84	71

SALARIES IN CITIES

PARSONAGES are found principally in cities or larger towns, where only one-sixth of all the ministers live and where salaries are uniformly larger, as indicated by the following table:

	Average salary
Cities of 300,000 or more	$1,223
" " 300,000 to 100,000	1,110
" " 100,000 to 50,000	1,063
" " 50,000 to 25,000	972
" below 25,000	573

ISHPEMING AND MUJIISHKU-DANG

TAY-BAY-WAIN-DUNG, an Ojibway Indian medicine man, explained the future life to his adopted son, Kee-tchee-me-wah-nah-nah-quod.

The first "layer" of that life is a sort of Ojibway purgatory, out of which after awhile an Indian may make his escape to earth. If he finds the tribal totem-pole he may climb up into the first "layer" of heaven. In due time, he may pass through the second and third "layers" of the upper world into the fourth heaven, "Ishpeming," where "Monedoo," the great and good God lives.

The conditions disclosed by the survey of ministerial support are significantly illustrated by "Negaunee", the new and strange land upon which the young minister enters, and "Ishpeming," his Heaven of generous provision, in contrast to "Mujiishku-dang," the "land of deepening shadows," terminating in poverty, penury and helplessness.

DENOMINATIONAL SALARIES

THE Congregational body, after eliminating stated supplies and occasional pastors, paid in 1916 to one-half of its entire ministry less than $1,000 a year. The increase in the average salary during twenty-six years (1890 to 1916) was but one and one-tenth per cent. Reports from 4,971 of the 6,103 Congregational churches showed that

2,783 churches paid less than $1,000
1,340 " " from..... 1,000 to $1,500
517 " " " ..... 1,500 to 2,000
165 " " " ..... 2,000 to 3,000
89 " " " ..... 3,000 to 4,000
40 " " " ..... 4,000 to 5,000
37 " " ..... 5,000 or more

The Protestant Episcopal Church usually pays its ministers better than do other denominations, yet half of them receive less than $1,500 a year—a sum regarded by government economists as the minimum needed to maintain a family.

In New England, the Middle West and on the Pacific Coast—where salaries are higher than the average—twenty-eight receive less than $500 a year; fifty-three from $500 to $750; eighty-four from $750 to $1,000; 506 from $1,000 to $1,500; and only fifty-eight, including bishops and general officers, receive $3,000 or more.

The highest of these salaries is about the same as that of an expert roller in a steel mill; the lowest is lower than any wages paid in the steel industry.

The Presbyterian Church has 10,518 churches with salaries (including house-rent) as follows: 13 per cent. or 1,367 ministers receive less than $400 per year; 12 per cent. or 1,262 ministers receive from $400 to $600 per year; 17 per cent. or 1,788 ministers receive from $600 to $800 per year; 19 per cent. or 1,998 ministers receive from $800 to $1,000 per year; 17 per cent. or 1,788 ministers receive from $1,000 to $1,200 per year; 22 per cent. or 2,315 ministers receive $1,200 or more.

The Disciples of Christ pay average salaries to their ministers and to groups of ministers at different ages as follows:

Age of minister	Average current salary	Average during their entire ministry	Group ages	Average salary
21	$983	$700	20–29	$1043
25	998	701	30–39	1305
30	1225	856	40–49	1577
35	1217	900	50–59	1383
40	1531	1046	60–64	1188
45	1387	939	65–69	957
50	1469	1014	70–74	658
55	1167	902	75 plus	450
60	1396	1153	.....	....
65	1035	840	.....	....
70	719	600	.....	....
75	480	550	.....	....

The Methodist Episcopal Church reports for 1918 that—

1,932 ministers received less than $500
4,136 ministers received from $ 500 to $1,000
4,719 " " " 1,000 to 1,500
1,739 " " " 1,500 to 2,000
776 " " " 2,000 to 2,500
374 " " " 2,500 to 3,000
179 " " " 3,000 to 4,000
48 " " " 4,000 to 5,000
15 ministers received $5,000 or over.

The Northern Baptist Convention pays only eight per cent. of its ministers as much as $1,500 per year; and with the exception of a few men residing in large cities the average salary is $683, not one-half of the present wages of an untrained, unskilled laborer.

WHAT soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock?—***1 Cor. 9:7.***

DENOMINATIONAL AVERAGES

AVERAGES are misleading because the greater number of ministers is in the small-salary list. The larger salaries make the average a maximum amount for most of them. The average of the salaries below $1,000 would be much less than $700.

There is a wide range of difference in the denominational averages as shown by the following table:

	Average salary
Episcopalian	$1,242
Presbyterian (North)	1,177
United Presbyterian	1,096
Reformed (Dutch)	1,170
Methodist Episcopal	1,176
Congregational	1,042
Baptist (North)	950

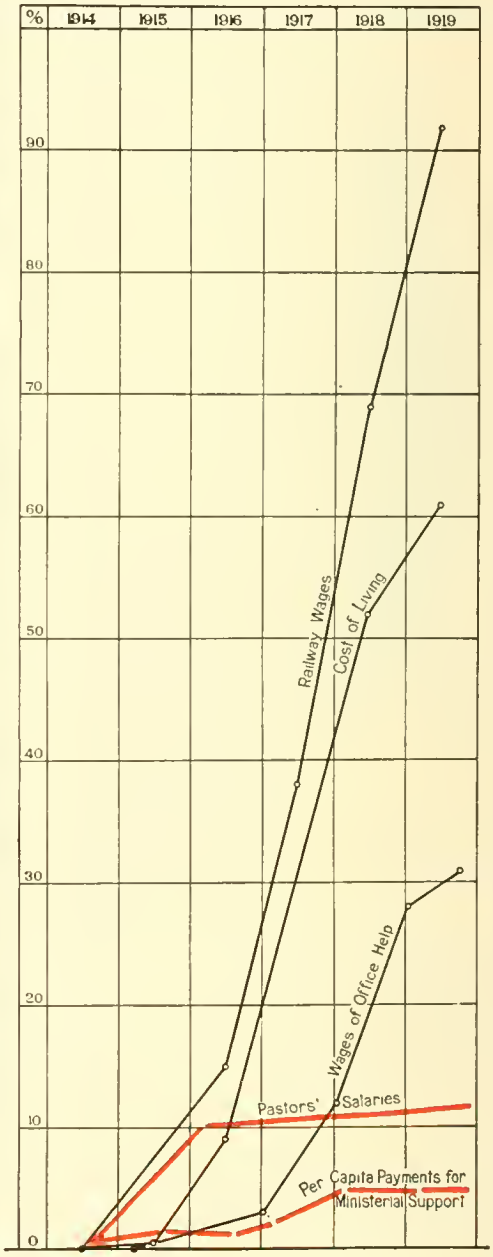
PROFESSORS AND PREACHERS

A COMPARISON of incomes in the several professions indicates the low level of ministerial salaries. The United States income tax returns for 1916 show that 22,273 lawyers and 20,348 physicians had incomes in excess of $3,000, as against only 1,671 preachers. The minister has one chance in a hundred of having a $3,000 income; the lawyer, one in five; the doctor, one in seven; and the architect, engineer and manufacturer, one in ten. Eleven lawyers and eight physicians or manufacturers out of every hundred have an income of $5,000, but only four ministers in a thousand have such an income.

Yale University, recognizing the inadequacy of the salaries paid to its faculty and the loss of men who were compelled to leave the staff for more profitable work, has adopted a budget which adds $300,000 annually to the salaries of its professors. Normal salaries of full-time professors have been increased as follows: $4,000 salaries to $5,000; $4,500 to $6,000; $6,000 to $7,000; and a few to $8,000.

Columbia adopted a similar budget for 1920. Harvard is now driving for a $15,000,000 endowment fund to ensure a living wage for her professors. Princeton, Cornell and other large colleges and technical schools are doing likewise.

MINISTERIAL SALARIES PER CAPITA GIVING INCREASED WAGES AND LIVING EXPENSES



But no such increase has come to the ministry. In normal times the low level of salaries was a source of financial stress and embarrassment, and this condition is accentuated today by the increased cost of living. Had the increase in ministers' salaries kept pace with the increasing cost of all the necessities of life, the present $1,000 salary would be $2,650, whereas the average increase of 20 per cent. makes it only $1,200.

Wholesale prices have advanced 78 per cent. since 1914 and 265 per cent. during the last twenty years.

The retail price of fifteen varieties of food advanced 92 per cent. in the ten years from 1907 to 1917, and from 12 per cent. to 20 per cent. since then. According to the National Industrial Conference Board, which is a federation of twenty manufacturers' associations, the cost of living for the ordinary American family was 71 per cent. higher than in July, 1914.

MINISTERS AND OTHER MEN

INDUSTRIAL investigators find that the normal income of a workingman's family today should be from $1,100 to $1,500, and that wages have been advanced proportionately. In this manner the increased cost of living has been provided for.

From September, 1914, to March, 1919, the average wages of men in eight leading industries increased from 74 per cent. to 112 per cent., the highest percentage of increase being in work where the earnings had been relatively low. This increase enabled workers in general to maintain and even improve their 1914 standard of living.

In March, 1919, the highest average weekly earnings of males in any industry were $29.35 (as against $14 in 1914)in rubber manufacturing;the lowest was $17.10 (as against $10 in 1914) in cotton manufacturing.

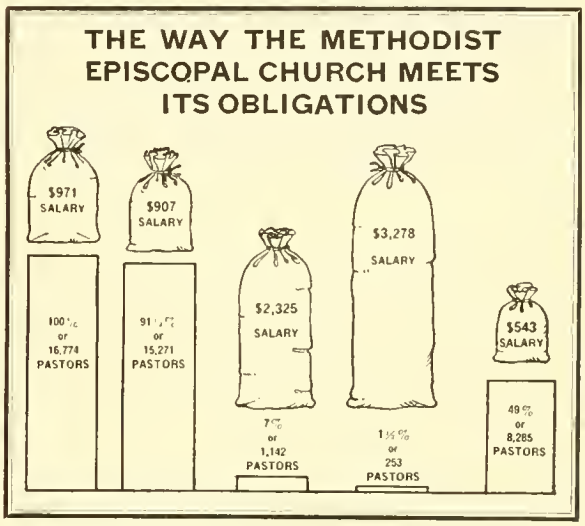
Since the preparation of the accompanying graph the cost of living and the wages of office help have both advanced, and some progress has been made toward a better support for the ministry.

The following table gives the range of average weekly wages for male workers in detail and is significant:

Industries	Sept. 1914	Sept. 1918	Mar. 1919	Percentage of increase	
				1914-1918	1914-1919
Metal.....	$13.18	$26.80	$24.75	103	88
Cotton....	10.00	20.60	17.10	106	71
Wool.....	11.52	23.21	18.61	102	62
Silk.....	11.77	21.54	22.69	83	93
Boots and shoes...	14.70	24.04	25.90	64	76
Paper.....	12.73	22.40	22.40	76	76
Rubber....	14.00	28.60	29.35	104	110

While wages in some industries increased over 80 per cent., the salaries of ministers increased less than 20 per cent. To even approximate the standard of ten years ago the minister's salary should be advanced from 60 to 80 per cent. *"That the minister makes ends meet stamps him as the master business man of his time."*

Few men have been less fortified by increased compensation to meet the demands created by this condition than the Methodist minister. Seldom if ever adequately paid, the steadily dwindling purchasing power of the preacher's salary is making his predicament unbearable



and is threatening a disastrous crisis. The inadequate financial support accorded him in 1914 has been increased less than 15 per cent. which makes his present salary actually, or relatively, much less than it was four years ago.

According to the report of the Commission on Finance for the year 1918, 15,271 of the 16,774 Methodist Episcopal pastors in the United States, or 91 per cent., received an average salary, including house rent, of $907.

The remaining 9 per cent. received salaries generous enough to bring the total average of pastors' support up to the cash basis of $971, or $1,106 including parsonage.

THIS picture is not a family group. Dr. Seth Reed of Flint, Michigan, now in his ninety-eighth year, one of the oldest living ministers; and Dr. P. B. Hoyt, retired, seventy years of age, represent the past; two pastors, forty-five and twenty-five years old respectively, represent the present and the three boys represent the future. See further explanation on page 275, opposite, where a serious question is raised for the churches to answer.

Paying Less than their Fathers

THE failure of the laity to meet its financial obligations is the principal cause of scant salaries. The attendant difficulties of recruiting an acceptable ministry and the loss of men who are forced to engage in business enterprises in order to provide for their families threaten the ministerial supply and the life of the church.

That in the face of a doubled membership and large property accumulation the laymen individually pay no more than their fathers did is a startling fact which is true in most churches. As a rule *the more members and wealth the churches have the less they give per capita.*

The prophet's confession, "I am not better than my fathers," will come to the lips of the laymen who study the per capita giving of church members and learn that, notwithstanding unparalelled prosperity, the average layman today not only proportionately but in actual amount per member is paying no more for the support of the ministry than his father or grandfather or great-grandfather did.

Had payments by Christian laymen for the support of the ministry increased in proportion to increased wealth, salaries could have been doubled and millions provided for the extension of the kingdom.

More important than all, hundreds of high-grade, well-trained, effective ministers would not have been forced into secular pursuits in order to provide for their families had it not been for the lack of financial vision on the part of the lay membership.

Young men of parts and learning, seeing that the laymen were willing to share their prosperity with them even as in the past the ministers shared the poverty of the laymen, would not have had the lure of their call clouded by the forecast of a helpless and dependent old age; and many a fine, high-minded, devoted young man would have invested his life in the Christian ministry.

The men in the group picture are alike in their devotion to the church; but the average laymen of an earlier generation paid more to the support of Dr. Reed and his associate than the laymen today, who are bound by like vows, pay for the support of their ministers.

But what about the three boys, one year, eight years and sixteen years of age, who represent the future? What about them? Will they pay less for the support of the ministry than their fathers? If so, the curve which represents the decreased payments

to ministerial support will continue to descend and the church will bar its doors against the best.

These boys will be in the ranks of either the laity or the ministry. If they shall be laymen, and when they shall reach the age of the four men in the picture, they too must confess, "We are not better than our fathers;" then their ministers will not be equal to the task, the church will be swamped in the mire of material prosperity and the Light of the World will be obscured.

RICH BUT NIGGARDLY

THE munificent contributions, running up into hundreds of millions of dollars, to the many interests both in church and out of it, prove that low ministerial salaries are not due to the poverty of the laity. Mr. Carnegie called a certain denomination "the richest institution in all the land." Mr. Carnegie was clearly right, for American Protestantism has an aggregate property worth of two billion dollars—equal to an equipment of $12,000 per minister.

With this vast wealth in its possession the inadequate support of the church's ministers must be caused by a low appreciation of their value to the community and the individual, and to an unworthy standard of Christian giving by the laity.

IN THE HANDS OF THE LAYMEN

LAYMEN can change the situation if they will. They must cease to think of the support of the ministry, active or retired, as a benevolence. Self-respecting, worthy, high-grade men cannot be secured for a calling in which their salaries are considered as a charity. Christian ministers are entitled to support on the same basis as other men, both while they serve and while they wait the final call.

STARTLING DISCLOSURES

THIS department investigated fifty prosperous representative churches of the Middle West as to the per capita payment for the support of the ministry at four periods during the last half century. Some of the disclosures are as follows:

The individual church member in three fine Kansas churches paid nine cents per week *less* in 1916 than he did in 1870; four cents *less* per week than in 1890, and one cent *less* per week than in 1910.

The findings in fourteen cases are shown in the following table. These facts spell disaster unless conditions are changed.

Location of churches	1870	1890	1910	1916
Kansas	$7.56	$6.00	$4.85	$3.16
"	8.20	4.04	3.00	2.76
"	7.00	4.29	2.17	2.30
Average	$7.58	$4.78	$3.34	$2.74
Minnesota	$6.25	$5.95	$3.68	$3.00
Michigan	4.93	2.15	2.14	2.70
"	4.30	4.90	3.18	2.92
"	4.38	5.73	3.61	4.02
Average	$4.86	$4.68	$3.15	$3.16
Illinois	$5.28	$3.00	$3.96	$2.74
"	6.00	4.08	4.71	3.80
"	....	2.55	1.75	1.93
Average	$5.64	$3.21	$3.47	$2.82
Missouri	$6.00	$5.98	$4.82	$3.89
"	9.56	4.61	3.51	3.71
Average	$7.78	$5.29	$4.16	$3.80
Iowa	$4.40	$3.01	$2.37	$3.28
"	....	4.13	3.27	2.69
Average	$4.40	$3.57	$2.87	$2.98

COMMERCIALIZING THE MINISTRY

THE fear of commercializing the ministry is groundless as long as ministers' salaries are so far below any real purchasing power.

Laymen do not pay the cost value of the men whose services they use, basing that cost on the outlay of time and money needed for preparation.

Special ability and capacity are demanded of ministers, whose characters must be beyond reproach and who must and do possess learning, culture, a knowledge of affairs and administrative ability.

Laymen who pay generously for such qualifications in business cannot be indifferent to the equal value of these in the ministry. They cannot remain guiltless if adequate compensation is not given to the minister.

PROSPEROUS GROUPS OF LAYMEN

MINISTERS are preaching to prosperous groups of laymen, each member of which pays to someone who does very ordinary work more than the entire group pays to the minister who renders invaluable service!

Ministers preach to laymen who individually pay chauffeurs more to run their automobiles than they collectively pay a minister to run their church!

Ministers have in their congregations men who personally, in one month, earn more than is paid in a year by their entire group for ministerial support!

Rural ministers are preaching to groups of farmers who individually pay more to the "hired man" than their combined church group pays for the support of their minister!

Down in the cottonfields, negro ministers are preaching to fifty or more cotton pickers who individually are paid more for picking cotton than their entire neighborhood pays to the minister in a year!

FINANCIAL CONSCIENCE SLEEPING

INCREASED strength and prosperity have not resulted in a clearer sense of responsibility on the part of the laymen but rather in putting their financial consciences to sleep. From 1915 to 1918 three classes of churches in one denomination stood out from others because they either paid the largest salaries, had the largest membership, or owned the most valuable property. They were the "high-salaried," "large," and "rich" churches.

But the laymen of these prosperous churches paid less per member for the support of the ministry than did their denomination as a whole, and very much less than did the smaller churches. They paid less themselves than they did ten years ago.

Instead of helping to bear the burdens of the weak they did not carry burdens equal to those of the weak. They are not great givers. God's great givers are not always those who give largely but those who have felt the thrill of sacrificial giving.

Five hundred and forty-eight "high-salaried churches" paid a salary of $3,000 or more. In spite of the fact that the years surveyed were years of great financial prosperity, these "high-salaried" churches paid four cents *less* per member in 1918 than in 1915. The higher salaries were not due to enlarged liberality. They were paid by a larger membership.

One hundred and seventy-seven "large churches" had a membership of 1,000 or more.

NO MAN is able to give his most effective service to the church if he is unable to meet promptly those financial obligations compelled by due regard to physical necessities and a decent respect for social proprieties.

From 1915 to 1918 the per capita payment of their members *decreased* eleven cents, showing that churches with the largest membership pay less per member for ministerial support than do the smaller churches. Instead of saying, "because we have more members we can pay a more adequate salary," they seem to say, "because we have more members we need not pay as much."

Two hundred and eight "rich churches" had a property valuation of $100,000 or more. Their per capita payments to ministerial support *decreased* nineteen cents per member, showing that wealth, unfortunately, is not always accompanied by consecration and liberality.

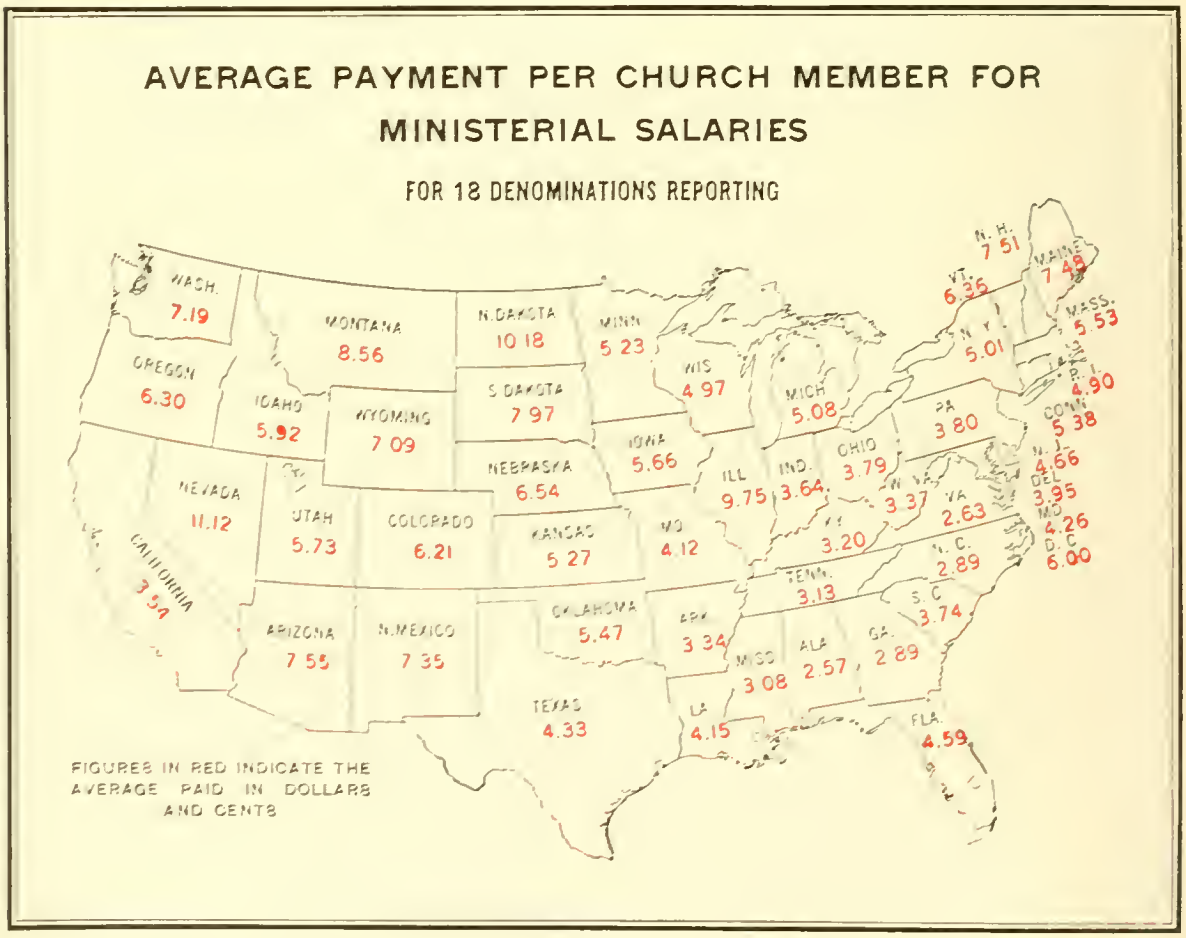
THE HORIZONTAL LINE

THE statistical scheme of the Methodist Episcopal Church, more complete and covering a larger period than that of other denominations, shows that the per capita giving in 1918 was $5.30; in 1917, $5.07; in 1916, $5.01; in 1915, $5.00; in 1914, $5.04; in 1913, $5.08; and in 1912, $5.10. The average member paid only two-fifths of a cent more per week in 1918 than he did in 1912; and since 1900 the per capita weekly payment increased only nine-tenths of one per cent.

The graphic line which represents the changes in per capita payments to ministerial support has been almost horizontal for thirty-four years. Meanwhile the total growth of the wealth of the nation, according to government reports, has increased to over $250,000,000,000 or $8,500 per family.

A TITHE OF A TITHE

THE average income of the members of the Protestant churches has been estimated at $400 a year. A tithe on such incomes would



yield enough money to pay all that was paid last year and then leave a billion dollars for the seed-corn of the kingdom.

The combined membership of the Congregational, Baptist, Presbyterian and Methodist Episcopal churches is 11,500,000. Their combined income (at $400 per year) would be $4,600,000,000. A tithe of a tithe (one per cent.) on that amount would yield $46,000,000. The income of the six million Methodists (at $400 each) would be almost $2,500,000,000. They paid their ministers $25,000,000, or one per cent. of that amount—not a tithe, but one-tenth of a tithe. There is no reason to believe that the other denominations make a better showing.

It is not strange that the increase in the salaries of ministers has been less than 20 per cent. during the last twelve years. How could the increase be larger when the per capita giving of the laymen has not increased?

AN AROUSED CONSCIENCE

ONLY when an aroused conscience shall inspire a higher standard of Christian giving will conditions improve. It is easy to become enamoured of large totals but it is well to remember that totals of ministerial support are made up of a multitude of small salaries, the smallness of which seriously affects the personal interests of the pastors and their families.

Church membership is increasing more rapidly than the population. The curve which represents population ascends less rapidly than that which shows church membership. If this condition continues it is mathematically certain the church membership will some day overtake the population.

This would be encouraging were it not accompanied by the threatening fact that financially the church, in the support given to its ministry, is on the downward path. Unless this is changed there can be only one result—disaster.

THE MINISTER EXPLOITED

HOSPITALS are needed and the minister is asked to raise money for them; but should he or members of his family fall sick the expenses for hospital care and a trained nurse must be paid out of his meagre salary.

In the majority of cases this salary is less than $20 a week, or half the amount he must pay for a trained nurse. Such emergencies can only be met on a charity basis.

To self-respecting ministers a state institution supported by taxes which he helps to pay is less offensive than the ordinary charitable offer of a free bed to be charged to "compulsory charity."

Colleges must be built and endowed and the minister is asked to work for them. To his credit and to the amazement of those who know the conditions, he has in some way managed to send his children to college.

But what layman has any realization of the scrimping and saving, the humiliating charitable discounts, reduced term charges or scholarships to which he must have recourse?

Laymen who contribute to educational institutions and provide scholarships should think of these things and be willing to pay their ministers adequately.

THE INDISPENSABLE MAN

IN ORGANIZED Christianity the minister is the "indispensable man." Every great church movement has relied on his faithfulness and the possibility of exploiting him to see the program through. He has always been the willing servant of the kingdom and has followed his ideals to the extent of sacrifices in carrying out great tasks.

Strength is given to the Interchurch World Movement because of its basic proposition that the minister's position, rights and compensation shall be fully recognized and that he shall be adequately provided for both during his active years and in his old age.

His condition has gone far beyond that of willingness to make personal sacrifices. It is a question of sacrificing his success, his home and his family.

To be willing to make the sacrifice is magnificent but to be sacrificed needlessly by a well-to-do laity, engrossed in its own personal enterprises, is a great tragedy and falls little short of a crime.

RESULTS OF INADEQUATE SALARIES

THE results of the inadequate support of the ministry are serious. They affect the whole life of the church. The minister is the essential man in all church activities. Whatever impairs his efficiency reacts upon the church. The results of inadequate support are:

1. *A Trained but Inefficient Ministry*

No men are more devoted to their life work than ministers. In general, where there is inefficiency it is not caused by lack of devotion but by—

a. Physical disability and mental poverty due to inadequate food and scanty literary equipment.

b. Burdensome debts made necessary in preparing for the ministry; and exacting economies making a "side-line" necessary.

c. The inclination to change to a more lucrative occupation at an early age in order to provide for present needs and future disabilities. This causes an unsettled state of mind.

2. *A Dearth of Ministers*

Intelligent and well-equipped young men are lost to the ministry because influenced to accept positions in detached service or to turn aside to other callings.

In one denomination 3,388 congregations did not have regular pastoral care. In another there were 994 fewer ministers than in 1914. In the New England section of one denomination 35 per cent. of the congregations was without regular ministers in 1915. One denomination reports:"2,000 churches pastorless and shepherdless because of poor salaries."

In a denomination having 963 congregations only 627 have settled pastors. Another reports a net gain in three years of 25,680 members, but of only thirty-four ministers.

Another denomination needs a thousand ministers a year to fill the gaps, but had in 1919 less than 600.

3. *Decrease in Theological Students*

Between 1870 and 1910 increases in the student body of three professions were as follows: dentistry 5405 per cent.; law, 1083 per cent.; theology only 238 per cent.

In 1911 there was a total decrease of 178 theological students as compared with 1910; in 1913 there was 20 per cent. less than in 1912. The summaries of one denominational group report a decrease of twenty-five theological students in two years—from ninety-two to sixty-seven. Another group reports the loss of fifty-four students from 1891 to 1916; another, a decrease of 126 students from 1896 to 1914.

These losses occurred during a period marked by a large increase in the number of church members and of college students; by extensive evangelistic campaigns; by special religious work in colleges; and by the Student Volunteer Movement.

4. *Increase of Untrained Ministers*

The proportion of untrained men in the ministry is increasing. An investigation covering 3,500 ministers of one denomination showed that 50 per cent. was without college education, and not one in four had both college and seminary degrees.

In one denomination 1,624 more unordained "supply preachers" were used in 1918 than in 1898.

In another, out of 986 ministers only 476 gave their full time to ministerial work.

THE church must take better care of her ministers or be content with an inferior class of men for her work, and that spells failure. Ministers need the best possible intellectual equipment.

A survey of an Ohio county reveals the folly of dividing a minister's time; the percentage of gain in churches which had one-quarter of the minister's time was 26 per cent.; those which had one-third of his time, 35 per cent.; those with only one-half of his time, 39 per cent. But when the church had all of the minister's time, the gain was 60 per cent.

5. *The Church Suffers*

This is a tragedy. The church has more at stake than the ministry. Its greatest asset is not the wealth of its laity but the sacrificial service of its ministers. By ignoring their just requirements it disheartens those already in its service and weakens its claim upon young men of promise and ability.

THE WAY OUT

THE way out is to give the facts to the church. The same principles which assure cooperation, loyalty, industry and contentment in business affairs apply equally well to the ministry and church affairs.

Churches have been compelled to add from 50 to 80 per cent. to the salaries of their janitors and church secretaries. They cannot get their executive work done and keep their plants warm and clean without paying more for it.

What about the chilly winds of unmet needs which blow against the parsonage where resides the minister who, with his family, is not working for money, and is tied to his task by his vows and ideals? Do not compel him to break them.

The laymen who have dealt liberally with world-wide and national charities but who are paying less each year to support the ministry, must assume larger responsibilities.

They are under vows to support the ministry and the institutions of the church. The injunction, "Vow and pay thy vows!" is as binding on them as on the ministry.

MEETING THE CRISIS

MINISTERS are the officers of the army of the Lord. The nation that loses its officers loses its army; and if the army be lost the nation is lost; and if the nation be lost all is lost. The only way that the nation can survive is to provide trained officers.

America came late into the World War, not from lack of men willing to follow the flag but because of the time necessary to train officers to lead them.

It is so in the church. If we lose the ministers we lose the army of the Lord and have only an unorganized religious mob; and if we lose the Christian army we lose the church; and to lose the church is to lose all. The only way the church can survive is to have trained ministers.

Through its trained inspired ministry the church receives its vision; but where there is no ministry there is no vision; and "where there is no vision the people perish."

THE YOUNG MAN'S CALL

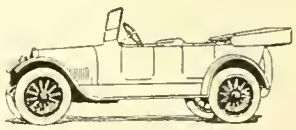
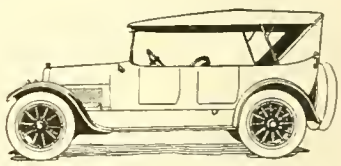
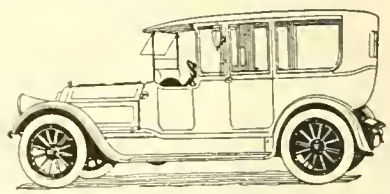
YOUNG men do not determine their call to the ministry on the basis of salary. But the church that puts a low estimate on the value of their services and the importance of their task is not likely to appeal successfully to the young man who prizes the life he has to live and wants to make it count in the world.

Young men are not drawn to the ministry by the lure of luxurious things, but the church can never make a compelling appeal to its best until it gives a fair financial recognition to the value of their services and acknowledges that "the laborer is worthy of his hire."

AN ADEQUATE support for every minister will be a really constructive work for the kingdom of God, and should be one of the church's supreme concerns.

MINISTERIAL SUPPORT IN TERMS OF AUTOMOBILE COST AND UPKEEP

**INTRINSIC VALUES AND PRICES ARE NOT THE SAME THING.
A GOOD MAN IS WORTH FAR MORE THAN ANY MACHINE.
THE WORLD NEEDS TO BE EDUCATED UP TO THIS IDEA.**

Ministers' Salaries	Note that:	Types of cars
Class 1. Salary $600 a year.	These ministers receive, for a whole year's work, a sum less than the initial cost of the cheapest car on the market.	
Class 2. Salary $600 to $900 a year.	Many an individual layman spends more for and on his car than the whole congregation pays for its minister's entire yearly salary.	
Class 3. Salary $900 to $1,500 a year.	A car is only one item in the business man's budget. A minister has to support his family for a whole year often on less than this one item costs his parishioner.	
Class 4. Salary $1,500 to $3,000 a year.	A car can serve at best but a few people. A minister serves the whole community all the time. A car is a constant liability. A good minister is a permanent asset.	
Class 5. Salary $3,000 to $5,000 a year.	It is often more profitable to act as chauffeur in a luxurious limousine than to shepherd a thousand souls. This inequality is neither just nor necessary. Let us help change it.	

"How much better is a man than a machine!"

The Task Before the Churches

Ministers, with few exceptions, are full-time men on half pay. An average salary of less than $800 was paid in 1918, while industrial experts state $1,500 is the minimum amount needed to support an ordinary family.

THE foregoing survey brings the church face to face with an imperative duty which must be promptly acknowledged and performed for the sake of all interests related to the kingdom of God.

That duty is to make adequate provision for those who have been divinely called to the responsibility of spiritual leadership. These are the church's own, given to it by its divine head. They are members of its family and as such have special claims upon its resources. To the relation of the church to them may be applied the declaration: "If any man provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." The church cannot escape the application of these words, severe as the implication may be.

The minister has been called "the strategic man" in all forward movements in the church, and for that reason whatever is in any way detrimental to his highest efficiency ought to be removed if it is within the power of the church to remove it.

That the majority of ministers are handicapped by the inadequate salaries paid; that the church suffers in consequence and that it is within the power of the church to change the situation for the better, have been clearly shown in the foregoing pages.

WHAT IS NEEDED

THE imperative need is for such an increase in ministerial support as shall assure to each minister a minimum salary of, at least, $1,500 and a house.

The survey has revealed the fact that a large number of ministers are far from this minimum standard in the support they receive. For instance: In sixteen denominations there are 4,829 ministers who received in 1918 a salary of less than $500; there are 14,423 ministers who received between $500 and $1,000, and there are 12,873 ministers who received between $1,000 and $1,500. This makes a total of 32,125 ministers who received less than $1,500 salary.

To bring the support of those represented by the first class up to $1,500, assuming that the average received by each was $500, would require an addition for each of $1,000, or a total amount of $4,829,000.

Assuming that the second class received an average of $800, it would require an average of $700 for each minister to bring the level up to $1,500, or a total amount of $10,096,100.

Assuming that class three received an average of $1,200, it would require an average increase of $300 for each minister to bring this class up to the minimum stated above, or a total amount of $3,861,900.

To bring these classes of ministers in the sixteen denominations up to a minimum support of $1,500 would require an annual increase of $18,786,900. This appears to be a large sum

in the total, and it is; but it is a very small per capita amount when distributed over a membership of about 11,200,000. Distributed over this membership it would be an average of only *four cents per week*, and this small contribution would meet the increase for salaries and leave a balance of over $3,000,000. The statistics for the Methodist Episcopal Church are compiled in such detail that the following statement of the number of ministers who receive less than $1,500 is accurate:

1,932 ministers in this denomination receive salaries of $500 or less. Assuming all in this class receive $500, it would require $1,000 each to bring it close up to the level of $1,500, or a total of $1,932,000.

4,136 ministers receive from $500 to $1,000. Assuming they averaged $800 each, it would take an average of $700 each to raise this class to the level of $1,500, or $2,895,200.

4,179 ministers receive from $1,000 to $1,500. Assuming the average would be $1,200, an average increase of $300 would be needed to level this class up, or a total of $1,253,700.

The total increase for the whole denomination is $6,080,900, or less than an average of three cents per week per member for this denomination.

It is not possible to give in such detail the statistics for other denominations, because in many of them the pastor's salary is not published as an item separate from the local budget. But there is no reason to believe that the other denominations would make a showing much different than that of the Methodist Episcopal Church.

FOUR WAYS OUT

THAT a change can be brought about there is no reason to doubt. The most important thing to consider is the way in which the change may be accomplished.

No problem is more difficult if it is considered apart from the relationship to it of the local church.

No plan that looks toward temporary relief will suffice, for the emergency is not a temporary one.

The situation has not come suddenly upon the church. It has been developing for decades but has been overlooked. It is now disclosed as having reached the acute stage and cannot longer be ignored. No arrangement for temporary relief will be satisfactory either to men now in service or to capable young men who are needed to fill the widening gaps in the ranks.

The change must be permanent.

Four ways of bringing about this permanent change are conceivable:

1. *A Sustentation Fund*

Such a fund to be established for each denomination, the income to be used to supplement inadequate salaries. Such funds now exist in some churches and the work done by them is done in others by the use of annual collections for home missions and sustentation. The task should be to increase such funds till they were adequate to meet all needs. Such funds should be used, however, only to increase the salaries paid by parishes manifestly unable to provide an adequate support for the minister, and which may be regarded as mission stations.

It is as possible to pauperize a church as it

FOR God is not unrighteous to forget your work and the love which ye showed toward his name, in that ye ministered unto the saints and still do minister.—***Hebrews 6:10.***

is to pauperize an individual, by granting unnecessary aid.

2. *A Foundation Fund*

This might solve the problem. It means the creation of a foundation similar to the Carnegie Foundation for the Advancement of Teaching, to be administered in a similar way, and which would guarantee to every active minister an adequate salary. This would require a fund of about two billion dollars invested at five per cent. The strongest objection to this plan would be the possible injurious effect upon the vital spirituality of the local church, which would be thus relieved of a large measure of its responsibility for the support of its minister.

The underpaid minister is always an unappreciated minister, and such treatment of the minister reacts severely upon the church, as injustice is always certain to do. Gifts, however great, to noble and worthy causes cannot liquidate the church's obligations to their ministers. Justice is not attained in that way.

3. *Ministerial Salary First*

The problem could be solved by adopting the principle that in making up the local budget the salary of the minister should be regarded as fundamental and receive consideration as a first claim upon the financial resources of the local church. This would not relieve the local church of any responsibility for other causes, but would restrain it from regarding any other interest of the church, however important, as being paramount to the support of its minister.

4. *The Local Appeal*

The problem might be solved by each denomination fixing a minimum salary for its ministers and using all proper means to persuade local churches to adopt it. This plan is already in operation in various ways by some ecclesiastical bodies, as is shown by the following:

a. The Pittsburgh Presbytery of the United Presbyterian Church requires $1,800 for an ordained minister and family.

b. The Commission on Finance of the Methodist Episcopal Church recommends a minimum salary, larger than the average, with a larger percentage of increase for the smaller salaried ministers. The result is that most annual conferences have adopted a minimum salary which at present varies from $1,000 to $1,500.

c. The Disciples of Christ has recommended a conscientious effort by all local churches to increase salaries and has urged the following scale of increase: salaries under $1,500, increase 25 per cent.; between $1,500 to $2,000, increase 20 per cent.; between $2,000 to $3,000, increase 15 per cent.; above $3,000, increase 10 per cent.

"*We consider it vital to the maintenance of our ministry in adequate strength that the salary question be taken up by the laymen and disposed of adequately and immediately.*"

d. The Presbyteries of Brooklyn and Nassau County, N. Y., recently recommended $2,000 with manse, and $2,500 without manse, for married ministers; and $1,500 for those unmarried.

For the first time in the history of Protestantism in America this important cause is now brought before the churches in a combined manner. This has been possible only through the Interchurch World Movement which includes in its campaign program of education such a presentation of this subject to all the churches as shall result in an adequate support for the ministry.

KNOW ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar?—*1 Cor. 9:13.*

Table Showing

MINISTERIAL SALARIES

By States for All Denominations

NOTE: The following statistics include only denominations reporting and able to furnish information on ministerial salaries. Some denominations do not report the minister's salary separate from the local budget.

NAME OF STATE	Number of Communicants	Number of Churches	PASTORAL SALARIES			CLASSIFICATION OF SALARIES								
			Total All Salaries	Average Salary	Average Paid Per Communicant	Less than $500	$500 to $1000	$1000 to $1500	$1500 to $2000	$2000 to $2500	$2500 to $3000	$3000 to $4000	$4000 to $5000	$5000 and Over
ALABAMA	244,664	906	$627,627	$693	$2.57	49	16	3	.....	1	.....	.....	.....	.....
ALASKA	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
ARIZONA	12,485	105	94,312	898	7.55	14	9	5	3	.....	.....	.....	.....	.....
ARKANSAS	152,962	908	511,558	564	3.34	18	13	6	1	.....	.....	1	.....	.....
CALIFORNIA	125,853	253	455,529	1,800	3.54	78	298	275	81	29	6	5	1	3
COLORADO	99,215	683	615,694	901	6.21	41	78	91	35	14	2	5	2	
CONNECTICUT	118,807	520	639,476	1,230	5.38	33	177	144	65	43	12	19	4	8
DELAWARE	25,209	101	99,593	986	3.95	9	28	42	11	.....	.....	.....	.....	.....
DIST. OF COLUMBIA	22,020	60	132,125	2,202	6.00	3	5	7	8	5	4	3	2	1
FLORIDA	76,169	444	349,266	987	4.59	25	25	15	6	3	2	1	.....	.....
GEORGIA	279,439	1,016	807,327	795	2.89	30	8	4	1	.....	.....	.....	.....	.....
IDAHO	37,586	230	224,360	975	5.92	26	47	27	13	2	2	.....	.....	.....
ILLINOIS	767,780	3,433	3,651,551	1,065	9.75	167	553	615	217	96	41	25	6	11
INDIANA	575,733	2,316	2,099,539	906	3.64	131	455	246	105	28	17	3	2	1
IOWA	428,414	2,176	2,425,306	1,114	5.66	81	261	524	203	63	23	15	2	
KANSAS	331,836	1,877	1,750,556	932	5.27	153	313	344	100	23	12	2	1	1
KENTUCKY	305,449	1,740	976,342	562	3.20	35	52	13	3	2	2	.....	.....	.....
LOUISIANA	67,635	378	280,508	742	4.15	11	21	14	1	.....	.....	.....	.....	.....
MAINE	44,278	391	331,221	847	7.48	116	152	108	31	5	2	3	.....	1
MARYLAND	137,768	579	587,216	1,014	4.26	20	104	78	50	24	10	9	2	.....
MASSACHUSETTS	225,961	988	1,248,940	1,264	5.53	99	248	290	147	67	42	37	9	6
MICHIGAN	333,998	1,722	1,697,857	986	5.08	76	452	321	79	25	11	11	1	3
MINNESOTA	244,137	1,377	1,277,269	928	5.23	83	259	249	63	23	15	7	2	3
MISSISSIPPI	153,590	786	474,258	603	3.08	1	4	1	.....	.....	.....	.....	.....	.....
MISSOURI	478,256	2,574	1,970,156	765	4.12	82	293	167	37	14	4	4	7	2
MONTANA	32,250	294	276,069	939	8.56	33	83	51	17	10	3	1	.....	.....
NEBRASKA	203,368	1,356	1,329,356	980	6.54	67	320	368	68	14	7	5	2	1
NEVADA	1,303	19	15,488	815	11.12	7	6	2	1	.....	.....	.....	.....	.....
NEW HAMPSHIRE	33,618	278	252,392	908	7.51	49	127	95	13	10	6	1	2	.....
NEW JERSEY	273,728	999	1,274,701	1,276	4.66	61	170	151	91	62	4	3	2	3
NEW MEXICO	17,414	169	127,945	757	7.35	17	13	7	4	2	20	12	3	.....
NEW YORK	696,040	2,819	3,486,156	1,236	5.01	191	514	635	180	116	55	49	14	12
N. CAROLINA	326,668	1,398	944,816	676	2.89	33	24	7	1	.....	.....	.....	.....	.....
NORTH DAKOTA	44,252	514	450,676	878	10 18	47	107	98	32	7	2	1	.....	.....
OHIO	837,281	2,599	3,171,396	1,220	3.79	133	410	720	180	82	40	24	6	8
OKLAHOMA	171,954	1,633	938,890	575	5.47	71	121	87	21	7	4	.....	2	.....
OREGON	73,950	586	465,548	794	6.30	59	82	65	23	8	8	1	1	.....
PENNSYLVANIA	1,045,358	3,348	3,961,920	1,184	3.80	92	400	525	315	152	101	17	5	3
RHODE ISLAND	22,320	117	109,275	934	4.90	12	15	27	14	3	3	2	1	1
S. CAROLINA	146,708	650	549,152	845	3.74	.....	2	1	.....	.....	.....	.....	.....	.....
SOUTH DAKOTA	58,464	545	466,084	855	7.97	47	103	143	45	7	2	3	.....	.....
TENNESSEE	288,960	1,199	904,781	755	3.13	57	73	25	9	1	.....	1	.....	.....
TEXAS	454,033	2,370	1,965,147	830	4.33	21	74	18	13	4	.....	1	.....	.....
UTAH	60,278	467	345,310	739	5.73	10	11	2	1	.....	.....	.....	.....	1
VERMONT	41,486	326	263,758	809	6.36	59	153	74	16	8	3	1	.....	.....
VIRGINIA	276,346	940	727,455	774	2.63	25	43	31	1	.....	.....	.....	.....	.....
WASHINGTON	114,805	897	825,806	921	7.19	70	163	140	30	17	4	5	2	1
WEST VIRGINIA	216,161	1,022	751,044	735	3.47	50	137	94	23	11	5	6	1	.....
WISCONSIN	208,729	1,083	1,041,523	962	4.97	56	255	278	70	20	10	2	2	1
WYOMING	8,440	81	60,279	744	7.09	5	22	23	5	4	1	.....	.....	.....
TOTAL	10,943,158	51,272	$48,031,648	$937	$4.38	2,653	7,299	7,256	2,433	1,012	485	285	84	71

Table Showing

MINISTERIAL SALARIES

By Denominations for all States

NOTE—The following table contains the statistics as completely as could be gathered from the denominations through personal interviews, correspondence, and year books. Because of incomplete data the Northern Baptist Convention and the Presbyterian Church in the U. S. A. are not included in the classification of salaries or the totals.

DENOMINATION	Number of Communicants	Number of Churches	PASTORAL SALARIES			CLASSIFICATION OF SALARIES								
			Total all Salaries	Average Salary	Average paid per Communicant	Less than $500	$500 to $1,000	$1,000 to $1,500	$1,500 to $2,000	$2,000 to $2,500	$2,500 to $3,000	$3,000 to $4,000	$4,000 to $5,000	$5,000 and Over
BAPTIST														
NORTHERN BAPTIST CONVENTION.	1,283,120	9,053	$804,900	.....	.....	.....	.....	.....	....	....	....	....	....	....
CONGREGATIONAL														
CONGREGATIONAL CHURCHES.....	770,875	4,045	4,938,767	$1,440	$6.63	405	1,120	1,284	443	202	105	107	36	56
DISCIPLES														
DISCIPLES OF CHRIST.....	1,217,598	9,657	6,194,012	641	5.08	.....	.....	.....	....	....	....	....	....	....
EVANGELICAL														
EVANGELICAL ASSOCIATION.....	106,392	935	838,443	897	7.88	40	538	37	14	....	....	....	....	....
EVANGELICAL SYNOD OF AMERICA.	260,213	993	950,000	900	3.65	.....	.....	.....	....	....	....	....	....	....
LUTHERAN														
AUGUSTANA SYNOD.....	195,025	1,152	819,950	712	4.20	.....	.....	.....	....	....	....	....	....	....
SYNOD OF MISSOURI.....	590,698	2,129	2,046,735	961	3.47	5	1,355	715	37	8	1	....	....	....
METHODIST														
FREE METHODIST CHURCH OF N.A.	28,830	934	472,843	506	16.40	374	313	37	3	....	....	....	....	....
METHODIST EPISCOPAL CHURCH...	3,312,130	14,140	14,486,578	1,025	4.37	1,932	4,136	4,719	1,739	776	374	179	48	15
METHODIST EPISCOPAL CHURCH, SOUTH.....	2,141,716	6,117	6,136,445	1,003	2.87	958	2,371	1,761	598	249	96	73	5	6
METHODIST PROTESTANT CHURCH	174,302	1,016	672,033	661	3.86	378	390	161	42	13	3	3	....	....
WESLEYAN METHODIST CONNECTION OF AMERICA.....	20,000	638	119,794	201	5.98	.....	.....	.....	....	....	....	....	....	....
MORAVIAN														
MORAVIAN CHURCH.....	16,048	76	79,346	1,044	4.94	1	40	35	5	1	....	....	....	....
PRESBYTERIAN														
PRESBYTERIAN CHURCH IN THE U. S. A.....	522,462	5,412	7,536,975	1,393	4.95	.....	.....	.....	....	....	....	....	....	....
PRESBYTERIAN CHURCH IN THE U. S.....	363,942	1,351	2,176,661	1,346	5.98	.....	346	617	244	95	43	21	15	5
REFORMED PRESBYTERIAN CHURCH	2,279	13	16,500	1,269	7.24	2	2	4	2	3	....	....	....	....
UNITED PRESBYTERIAN CHURCH..	171,706	1,022	1,122,532	1,098	6.54	.....	.....	.....	....	....	....	....	....	....
REFORMED														
REFORMED CHURCH IN AMERICA..	133,783	727	1,000,000	1,500	7.50	.....	65	315	135	44	30	22	4	6
REFORMED CHURCH IN THE U. S..	330,039	1,785	.....	1,669	.....	... ..	56	234	341	75	24	15	....	....
UNITED BRETHREN														
CHURCH OF THE UNITED BRETHREN IN CHRIST.....	342,230	1,668	1,432,600	859	4.19	305	593	506	109	16	5	....	....	....
UNITED EVANGELICAL														
UNITED EVANGELICAL CHURCH...	88,169	501	503,614	1,005	5.71	22	256	173	50	....	....	....	....	....
TOTAL	11,788,427	54,839	$51,543,828	$940	$4.29	4,423	11,681	10,600	3,762	1,582	671	420	108	88

Table Showing

SUPPORT OF RETIRED MINISTERS

and Widows and Orphans of Ministers

Classification of Beneficiaries

Denomination	Beneficiaries												
	Present number of beneficiaries				Classification of beneficiaries by amounts received								
	Ministers	Widows	Children	Total	Under $100	From $101 to $200	From $201 to $300	From $301 to $400	From $401 to $500	From $501 to $600	From $601 to $700	From $701 to $800	From $801 to $900
BAPTIST:													
Northern Baptist Convention	261	227	102	590	.....	.....	.....	.....	.....	.....	.....	.....	.....
Seventh Day Baptist	3	.....	.....	3	.....	.....	.....	.....	.....	.....	.....	.....	.....
CONGREGATIONAL:													
Congregational Churches	175	147	13	335	54	138	94	39	9	.....	.....	.....	.....
DISCIPLES:													
Disciples of Christ	140	84	14	238	33	95	62	45	2	.....	1	.....	.....
EVANGELICAL:													
Evangelical Association	46	18	.....	64	14	17	17	16	.....	.....	.....	.....	.....
Evangelical Synod of N.A.	77	168	49	294	49	231	30	.....	.....	.....	.....	.....	.....
LUTHERAN:													
United Lutheran Church in America	45	96	3	144	.....	72	69	.....	.....	.....	.....	.....	.....
Augustana Synod	48	95	1	144	10	119	.....	.....	.....	.....	.....	.....	.....
METHODIST:													
Methodist Episcopal Church	3,154	3,601	563	7,318	1,827	1,923	1,650	813	379	96	35	8	5
Methodist Episcopal Church, South	1,000	1,074	.....	2,074	2,074	.....	.....	.....	.....	.....	.....	.....	.....
Methodist Protestant Church	11	15	.....	26	.....	13	3	7	2	1	.....	.....	.....
Free Methodist Church of N. A.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
MORAVIAN:													
Moravian Church	18	25	40	83	.....	42	26	15	.....	.....	.....	.....	.....
PRESBYTERIAN:													
Presbyterian Church in the U. S. A., North	736	976	70	1,782	32	819	564	356	21	.....	.....	.....	.....
Presbyterian Church in the U. S., South	107	160	27	294	53	120	65	36	13	6	1	.....	.....
United Presbyterian Church	30	91	3	124	1	20	63	40	.....	.....	.....	.....	.....
REFORMED:													
Reformed Church in America	23	67	.....	90	.....	.....	.....	.....	.....	.....	.....	.....	.....
Reformed Church in the U. S.	29	41	.....	70	5	49	10	3	1	.....	.....	.....	.....
UNITED BRETHREN:													
Church of the United Brethren in Christ	.....	252	38	290	.....	.....	.....	.....	.....	.....	.....	.....	.....
TOTAL	5,908	7,137	923	13,963	4,152	3,658	2,653	1,370	427	103	37	8	5

MINISTERIAL PENSIONS

OLD age pensions belong to modern civilization. Fifty years ago employees did not expect a pension in recognition of long and faithful service, but now a considerable portion of the working people of America work in the twilight glow of an expected retirement annuity. An irresistible law of justice has produced the new order.

Pension plans adopted by commercial, industrial, public service and other institutions indicate this change. The entire trend throughout the commercial world is to recognize some moral responsibility toward those whose best years have been given to the corporation's interests and to discharge that responsibility by pension provision.

The International Harvester Company, an industrial corporation, provides an old age annuity of from $30 to over $208 a month.

The Standard Oil Company, a producing corporation, provides an annuity, payable monthly, for all employees who have been twenty years or longer in continuous active service; also a death benefit, payable to the beneficiaries of employees.

The Pennsylvania Railroad Company provides a pension or annuity for all employees, the amount determined by the wages received and the years of service.

The American Telegraph and Telephone Company, a public service corporation, provides an annuity for all employees who have been in its service for twenty years or more; also sick, disability and death benefits.

The Carnegie Foundation, an endowed corporation, was established for the benefit of retired college professors and instructors. The pension is based on the years of service and amounts to one-half of the average salary paid during the last five years plus $400.

The First National Bank of Chicago, a financial corporation, pays a pension to its employees amounting to one-fiftieth of their salary (at date of retirement) for each year of service, with a maximum pension of $6,000.

Secular corporations are in advance of the churches in plans for providing old age and disability pensions.

How far in advance is shown by the following comparison between the pensions assured by the foregoing corporations and those planned by six representative churches, all placed on the same basis.

CORPORATION PENSIONS COMPARED

THE pensions assured by these six corporations, based on thirty-five years of service and a salary or wage of $2,000 during the last ten years of employment, are as follows:

Pennsylvania Railroad Company	$700
International Harvester Company	*1,050
Standard Oil Company	1,400
American Telegraph & Telephone Co	1,400
First National Bank, Chicago	1,400
Carnegie Foundation	1,400
Average pension	$1,358

*Pension based upon "the ten consecutive years during which the employee received the largest salary or wages."

The pensions promised by six representative denominations on the same basis are as follows:

Church A	$875
Church B	500
Church C	500
Church D	500
Church E	470
Church F	350
Average pension	$533

In only one instance does a denomination propose to provide a pension in excess of the minimum sum paid by any of the above corporations; and then it is based on the assumed ministerial salary of $2,000 during the ten years preceding retirement, which would be an exceptional amount.

Most of the church plans are uncompleted and the retired ministers do not receive the promised amounts. The church—"the richest institution in all the land"—is shown by this comparison to be sadly delinquent in its duty to her old ministers.

PENSION PLANS OF CHURCHES

THE Christian church which taught the principle of economic justice to a thousand commerical, industrial and municipal corporations has been herself slow to recognize the faithful, indispensable and life-long services of her ministers.

With the exception of funds held by conventions, presbyteries, conferences, etc., pension plans are of recent origin and no denomination has as yet an adequate pension fund endowment.

Some progress is being made, however, and pension plans are being formed in several denominations.

These plans fali into three general classes: 1. Support or pension based on years of service; 2. Relief or disability help; and 3. Contributory annuity.

RELIEF AND DISABILITY FUNDS

THE oldest and most general plan is that of relief, and in some churches it is the only method. This plan cannot be entirely dispensed with because it aims to meet special needs. The newer tendency, however, is toward an actuarially defined pension based on years of service. Disability benefits are also sometimes provided by a contributory organization which helps a minister in an emergency.

Many denominations combine their plans for pensions and relief and a few have both in operation.

Recent growth has, however, been in the direction of contributory annuity provisions.

THE church which fails to take care of its ministers when they have worn themselves out in its service, will shortly have no ministers wearing themselves out for it.

Pension Funds on a Contributory Basis

DETAILED information required for the organization of a contributory annuity or pension fund cannot be given in this brief resumé. We simply indicate the kind of information required and give analyses of the Pension Fund plan of the Protestant Episcopal Church and the Annuity Fund for Congregational Ministers.

Each denomination must adapt its plan to special conditions, and since a contributory pension or annuity fund assumes clearly defined financial obligations, it should not be adopted unadvisedly.

Data must be secured and this requires time, patience, technical skill and money.

THE EPISCOPAL CHURCH PLAN

THE Protestant Episcopal Church provided an advance budget of $150,000 for actuarial work, tabulation, analysis and preparation. An initial reserve of $5,000,000 provides for the "accrued liabilities"; a permanent pension account, to which 7½ per cent. of the clergymen's salaries are paid each year, has been created; other funds have been merged into this account.

At the age of 68 an annuity equal to 1¼ per cent. of the clergyman's average annual income, multiplied by the number of years in which assessments have been paid by him is promised; the minimum being $600 and the maximum 50 per cent. of the average income since ordination, but with special limitations. There is also a disability benefit equal to 40 per cent. of the average income for the five years preceding the disability, with a minimum of $600; and a widow's annuity to which her husband would have been entitled. For orphans there is a payment of $100 a year if under the age of seven; $200 from seven to fourteen; $300 from fourteen to twenty-one.

> EVEN to old age I am he, and even to hoar hairs will I carry you.—*Isaiah, 46:4.*

THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

THIS fund will receive the income of the five million dollar "Pilgrim Memorial Fund." The new, expanded plan goes into effect January 1, 1921, as follows:

1. *Benefits:* (1) An old age annuity—beginning at the age of 65; minimum $500. (2) Protection for the widow or other dependents in the event of the member's death prior to the age of 65. (3) Additional disability benefits in case of death or permanent disability prior to the age of 65, for which additional payments are required. (4) A share of the distributable income of the "Pilgrim Memorial Fund" to be credited on the next year's dues. (5) Option to receive an old age joint life annuity in which the widow will share; or a deferred old age life annuity with larger benefits.

2. *Dues:* 6 per cent. of the salary received each year (based on a minimum of $1,000) to cover the old age annuity; additional dues to cover other benefits.

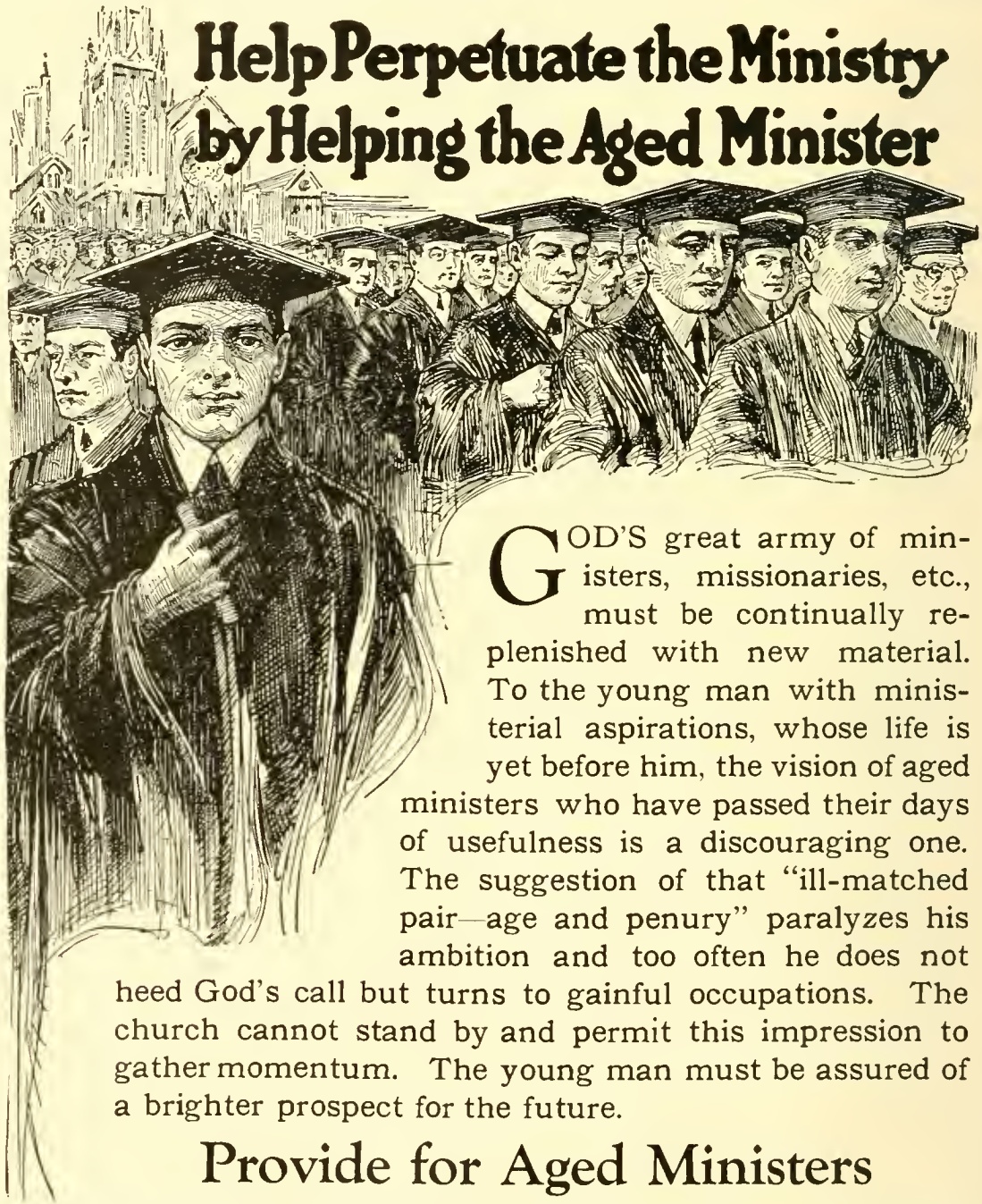
In working out the plan actuarial determination was made as to the annuities which could be purchased by accumulated credits under varying conditions.

The amount of the annuity resulting from the payment of $60 annually during a period of 35 years, closing at the age of 65, was $514.72—more than 50 per cent. of the assumed salary of $1,000.

NUMBER OF BENEFICIARIES

THE number of ministers in seventeen reporting denominations who may in time become eligible to old age benefits is 73,703. The number reported by these churches as now being beneficiaries is 15,772. The returns are incomplete and difficult to classify. In some denominations every retired minister, minister's widow and dependent orphan child is automatically a beneficiary; while in others formal application and action is required.

Help Perpetuate the Ministry by Helping the Aged Minister



GOD'S great army of ministers, missionaries, etc., must be continually replenished with new material. To the young man with ministerial aspirations, whose life is yet before him, the vision of aged ministers who have passed their days of usefulness is a discouraging one. The suggestion of that "ill-matched pair—age and penury" paralyzes his ambition and too often he does not heed God's call but turns to gainful occupations. The church cannot stand by and permit this impression to gather momentum. The young man must be assured of a brighter prospect for the future.

Provide for Aged Ministers

and this obstacle will be removed. The future will hold promise. The barrier will be raised. Recruits will not refuse the ministry before they see the larger meaning of the Divine Call.

The 15,772 beneficiaries above referred to may be classified as follows: 6,580 retired ministers, 7,833 widows and 1,359 dependent orphans. Of these 12,413 could be further classified according to the amounts received as follows:

4,152	beneficiaries	received	less than	$100		
3,658	"	"	from	$100	to	$200
2,653	"	"	"	200	to	300
1,370	"	"	"	300	to	400
427	"	"	"	400	to	500
103	"	"	"	500	to	600
37	"	"	"	600	to	700
8	"	"	"	700	to	800
5	"	"	"	800	to	900

TWO HUNDRED A YEAR

ONLY 580 out of the 12,413 beneficiaries, less than 6 per cent., received over $500; three-fifths of them, 7,810, received less than $200; and one-third of them, 4,152, received less than $100. The returns cover 60 per cent. of the total number of beneficiaries in the Protestant churches and are sufficiently large to show the inadequacy of the present provisions for the support of the retired ministers, widows and orphans.

The laymen cannot, even if they would, set themselves against such massed facts. The veterans of Christ are without reasonable protection in their day of need, while business corporations, with sound economic judgment, guard the old age of their employees with adequate pensions. How can the church expect the world to heed its urgent appeal for social justice unless it squares its own practise with its own teaching?

ANNUAL INCOME REQUIRED

THE total amount of income required annually to meet the obligations for pensions and relief of seven of the twenty-one denominations which reported to this department was $4,385,162.

The total annual income reported by six of these denominations was $1,715,366.

The net additional amount needed to pay in full the claims of all the retired ministers, widows and orphans of these six denominations is $1,742,151.

This amount, expressed in the terms of endowment, at 5 per cent., would be $34,843,020.

Add to this the amount needed by twelve additional denominations, viz.: $25,332,306, and the total endowment required by these eighteen denominations is seen to be $60,175,326.

PENSIONS AND MINISTERIAL EFFICIENCY

THE care of the aged minister is closely related to ministerial efficiency as well as to the task of recruiting vigorous and intelligent young men for the ministry.

The fear of want in old age lessens the present efficiency of the conscientious worker who, burdened by this fear of dependency, is compelled to limit the means necessary to keep abreast of the times, and must work amid forebodings of the wolf at the door at eventide.

The facts as to inadequate salaries presented in the first part of this survey are accentuated when the minister is retired. The pathos of his situation is emphasized by the fact that the meagre support received during his active years makes it impossible for him to provide for his old age, and when retirement comes his earning power is gone.

Adequate pensions drive away from a minister and from those dependent upon him the grim spectres of unemployment, disability and death.

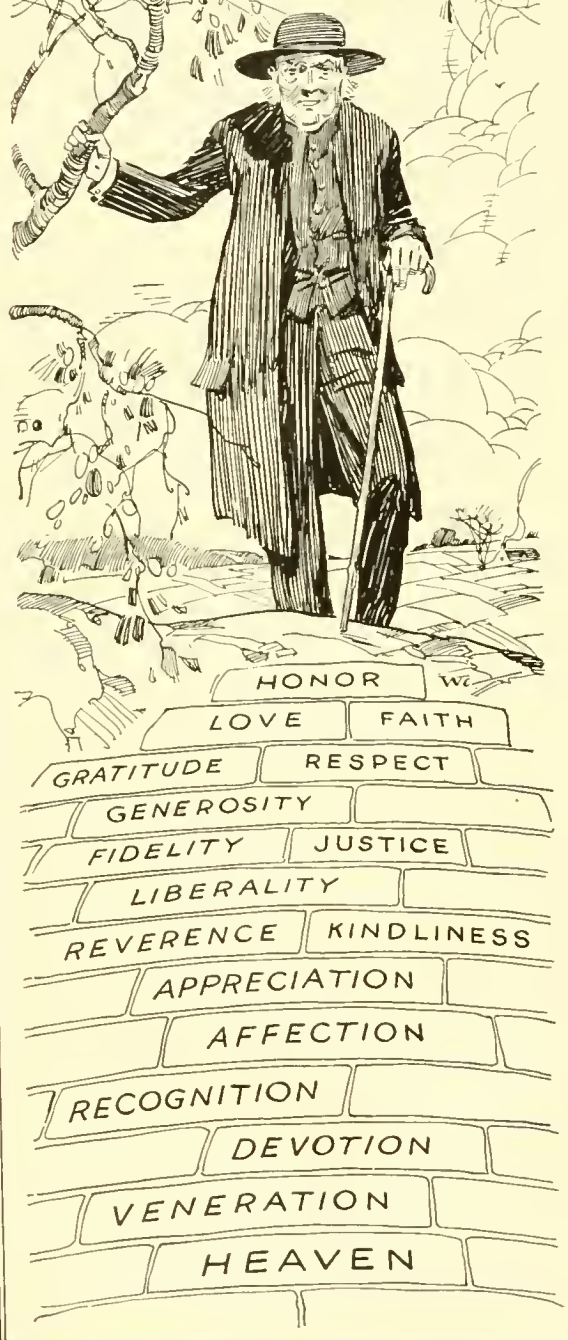
Until something is done to take the minister out of a position of humiliating dependence in old age, desertions to more lucrative professions may be expected.

PENSIONS AND RECRUITS

THE best young men are not deterred from coming into the ministry from fear of sacrifices during their active life. But they are unwilling to face poverty at the end of their career.

The church has lost and will continue to lose valuable men from the ministry until the laymen wake up to the responsibility of taking proper care of the old and disabled ministers in the same manner that business houses provide for their retired employees.

PAVING THE LAST MILE!



"It's good to grow ol'"

—Joel Chandler Harris

"It's good to grow old" when surrounded by home comforts, rejoicing in a rich experience, amply provided for, free from anxiety concerning the welfare of loved ones.

But what of the aged minister, whose income during his active years has been insufficient to enable him to provide adequately for the future?

Physically unable to continue his chosen work—his earning power gone—without income or property—he must face an old age of deprivation and anxiety.

All his life he has traveled an uphill road that was none too smooth—cheerfully devoting his whole time, strength, and spiritual vitality to loving service for his fellowmen.

What of the "last mile?"

With your gifts it can be made smooth for the feet at last grown weary—without them it will be steep and rough and difficult, and will halt the feeble traveler all too soon.

There are many thousand ministers, and ministers' widows and orphans, who are dependent upon your generosity for the common comforts of life.

A small sacrifice on your part will be a boon to those who have sacrificed so much for the Great Cause.

What will you do? You can help by a gift, a bequest, or the purchase of a life Annuity Bond.

"Give them the flowers now"

These men whose lives are filled with efforts to cheer the weary and give heart to the discouraged must themselves be heartened in things which concern the most sacred obligations of life—the care today and tomorrow of those who are bound to them and to their tasks by ties of nature, affection and consecration.

ECONOMIC JUSTICE

IN THIS day when states, cities, schools, corporations, industrial and other establishments are providing for their old and faithful employees—not as a charity but as a matter of economic justice—it would be strange indeed if the last among faithful servants to be thus rewarded should be the retired minister. But the statistics show this to be true!

THE PROGRAM DEFINED

IT SHOULD be kept in mind, in speaking of "the Interchurch Program" that the Interchurch World Movement is not a superchurch with executive functions. Its "program," therefore, is only the "program" of its constituent members writ large and promoted by the Interchurch World Movement by every resource at its command.

But the execution of the "program" will be carried out (as it must be and should be) by each denomination as best fits in with its needs and plans except where closer cooperation with other Christian agencies is advisable and feasible.

AS TO MINISTERIAL SUPPORT

FORTUNATELY the plans of the forward movements of all the cooperating denominations have so much in common that they can best be promoted as a whole.

Thus, the serious shortage in the ministry and the need for ministerial recruits is felt by every denomination. In so far as these are due to inadequate salaries and pension plans, the conscience of the whole Christian constituency and of each religious body must be roused by a statement of the facts, the needs and the requirements to meet the situation and prevent its continuance. Salaries which are 50 per cent. below the actual cost of living must be raised or the ministry will soon be depleted beyond recovery and no new recruits can be expected. This is so obvious as to need no argument.

AS TO MINISTERIAL RELIEF

THE program of ministerial relief is even more pressing than that of ministerial support. Its appeal is radically different and lacks the stimulus that comes from the expectation of a return from a good investment, as in the case of a minister in active service, a community asset of considerable value.

And yet, ministerial relief, in the form of a pension, is only a fair and just return for "service rendered." The services of a clergyman in service survive in Christian characters formed, developed, trained and directed, and in permanent community projects planned and still functioning long after the minister—usually their architect and director—has had to retire from active service.

Industrial and other business organizations recognize their obligations to those who have helped to create and develop the commercial success from which all—masters and servants alike—derive their financial support. They look upon a pension as a just reward for initiative and fidelity as well as for mere "service rendered" in the ordinary daily round of time. Wisdom in planning, developing and above all in carrying on a business to higher levels of success is not always adequately rewarded by even a liberal wage or salary during service. Disability on the part of a faithful worker—whether partial or complete—creates an obligation on the part of his fellow-workers to make his involuntary retirement as little worrisome as possible.

In this matter of ministerial relief the raising of large general endowment funds is desirable and necessary. Individual parishes cannot support both an active and a retired minister. The church at large must care for its veterans and should do so with gratitude and generosity, remembering how much it owes to them, not merely for "services rendered" in the past, but for ever-abiding and ever-enriching influences set in motion and forever rendering their beneficent services to all succeeding generations.

SUPPORT OF RETIRED MINISTERS

and Widows and Orphans of Ministers

Statement of Endowments needed by Reporting Denominations

The figures given by some denominations include amounts for support of retired missionaries.

Denomination	Financial Program					
				Additional Endowment Needed		
	Total Income Needed to Pay 1920 Claims	Present Income	Additional Income Needed	Endowment Necessary to Produce Additional Income Needed	Present Non-Productive Endowment Which Will Become Productive	Net Additional Endowment Needed
BAPTIST:						
Northern Baptist Convention	.....	$163,933	.....	$10,000,000	.....	$10,000,000
Seventh Day Baptist	.....	600	.....	50,000	.....	50,000
CONGREGATIONAL:						
Congregational Churches	$242,000	142,000	$100,000	8,000,000	$6,000,000	2,000,000
DISCIPLE						
Disciples of Christ	.....	48,980	.....	5,140,000	.....	5,140,000
EVANGELICAL:						
Evangelical Association	.....	23,050	.....	315,000	.....	315,000
Evangelical Synod of N. A	85,000	37,600	47,400	1,000,000	.....	1,000,000
LUTHERAN:						
United Lutheran Church in America	90,000	100,000	.....	1,000,000	.....	1,000,000
Augustana Synod	.....	14,814	.....	1,000,000	.....	1,000,000
METHODIST:						
Methodist Episcopal Church	2,503,462	1,397,616	1,105,846	22,200,000	7,200,000	15,000,000
Methodist Episcopal Church, So	.....	38,947	.....	9,500,000	.....	9,500,000
Methodist Protestant Church	.....	7,150	.....	.....	.....	.....
Free Methodist Church of N. A	.....	19,516	.....	390,326	.....	390,326
MORAVIAN:						
Moravian Church	43,000	18,000	25,000	500,000	.....	500,000
PRESBYTERIAN:						
Presbyterian Church in the U. S. A.	1,469,645	.....	.....	10,000,000	.....	10,000,000
Presbyterian Church in the U. S.	.....	67,448	.....	430,000	.....	430,000
United Presbyterian Church	52,055	20,150	31,905	650,000	.....	650,000
REFORMED:						
Reformed Church in America	.....	35,000	.....	1,000,000	.....	1,000,000
Reformed Church in the U. S	.....	24,355	.....	1,200,000	.....	1,200,000
UNITED BRETHREN:						
Church of the United Brethren in Christ	.....	101,345	.....	1,000,000	.....	1,000,000
TOTAL	$4,385,162	$2,260,504	$1,742,151	$73,375,000	$13,200,000	$60,175,326

The above table is given for information only, and is not related to the Budget for the simultaneous financial campaign of April 25—May 2, 1920.

BUDGET TABLES

Notes on the Budget Tables

THE following explanatory notes will make clear the general considerations upon the basis of which the Budget Tables on the succeeding pages were formulated and why some tables appear only in one volume while other tables appear in both the American and the Foreign volumes.

NOTE I: To set forth the Campaign Budget of the Interchurch World Movement, nine budget statements or tables are required. They are:

Table I.	Foreign Mission Work.
Table II.	Home Mission Work—By Denominations and Boards.
Table III.	Home Mission Work—By Types of Work.
Table IV.	Educational Work in the United States.
Table V.	Sunday School and Young People's Work.
Table VI.	American Hospitals and Homes.
Table VII.	Support of Retired Ministers.
Table VIII.	Special Items.
Table IX.	General Summary.

Of the foregoing, Table I, Foreign Mission Work, appears only in the Foreign Volume of the World Survey and Tables II, III, IV, V, VI and VII appear only in the American Volume. Tables VIII and IX are printed in both volumes.

NOTE II: The total number of denominations included in the budget statements is thirty.

NOTE III: The total number of boards and other agencies is 182.

NOTE IV: The budget also includes the state organizations of most of the denominations and in some cases the city organizations (several hundred in number).

NOTE V: In addition to the foregoing the following denominational *boards* have endorsed the Movement, but for various reasons do not this year participate in the *financial* campaign. The budgets of some of these are included in those of other organizations.

DISCIPLES:

Foreign Christian Missionary Society
Christian Women's Board of Missions
Association for the Promotion of Christian Unity

METHODIST:

Board of Missions, Methodist Episcopal Church, South

UNITED PRESBYTERIAN:

Freedman's Board

UNITED BRETHREN IN CHRIST:

Woman's Missionary Association

MORAVIAN:

Society of the United Brethren for Propagating the Gospel among the Heathen (Moravian Church)

NOTE VI: The following *general* denominational bodies have also endorsed the Movement:

American Christian Convention
Commission on Missions of the National Council of Congregationalists.
Convocation Committee of the United Presbyterian Church
Executive Committee of the Five-Year Meeting of the Friends in America
Executive Committee of the National Baptist Convention
General Assembly of the Presbyterian Church in the U. S. (South)
General Assembly of the Presbyterian Church in the U. S. A. (North)
General Board of Administration of the Church of the United Brethren in Christ
General Assembly of the United Presbyterian Church
General Synod of the Reformed Church in America
General Synod of the Reformed Church in the U. S.
Joint Centenary Commission of the Methodist Episcopal Church (North and South)
National Council of the Congregational Churches in the U. S.
New World Movement of the United Presbyterian Church
Northern Baptist Convention
Seventh Day Baptist General Convention
United Missionary and Stewardship Committee of the Reformed Church in the U. S.

NOTE VII: The foregoing lists and statistical summaries do not include interdenominational organizations, many of which have endorsed the Movement, since by the terms of the Cleveland action they do not participate in the campaign and budget.

Table II.—HOME MISSIONS
SURVEY DEPARTMENT

General Budget Statement for

HOME MISSION WORK

of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

A—By Denominations and Boards

The field of Home Missions as covered by this Budget Table includes Continental United States (with Alaska), Hawaii, the West Indies and, in the case of some boards, Mexico.

Denomination and Board	Denominational Total	Analysis
ADVENT		
Advent Christian Church	$35,000	
Woman's Home and Foreign Missionary Society		$35,000
BAPTIST		
Northern Baptist Convention	*46,220,304	
American Baptist Home Mission Society (W) including City Mission Societies and State Conventions		*46,220,304
National Baptist Convention	*3,850,000	
Home Mission Board		*1,300,000
Church Extension Board		*350,000
Independent State Budgets		*2,200,000
General Baptist	57,500	
Home Mission Board		37,500
Joint Board		20,000
BRETHREN		
Church of the Brethren	532,800	
General Mission Board		532,800
Brethren Church	45,000	
General Missionary Board		45,000
CHRISTIAN		
Christian Church	211,468	
Home Mission Board (W)		181,128
Foreign Mission Board(H)		30,340
CONGREGATIONAL		
Congregational Churches	5,920,000	
American Missionary Association		2,050,000
Home Missionary Society (W)		a2,230,000
Church Building Society		1,425,000
Sunday School Extension Society		215,000
DISCIPLES		
Disciples of Christ	2,064,965	
United Christian Missionary Society		2,064,965
EVANGELICAL		
Evangelical Association	432,760	
Missionary Society (W)		432,760
United Evangelical Church	305,983	
Home and Foreign Missionary Society and Board of Church Extension		305,983
Evangelical Synod of N. A.	153,000	
Central Board of Home Missions		150,000
Immigrant Mission Board		3,000
FRIENDS		
Society of Friends in America	588,043	
Board of Home Missions		448,416
Associated Executive Committee on Indian Affairs		24,527
Freedmen's Association		4,000
Board of Foreign Missions		111,100
Society of Friends of California	.....	
HOLINESS		
Holiness Church	.....	
MENNONITE		
General Conference of Mennonites	.....	
METHODIST		
Methodist Episcopal Church	b$11,782,872	
Woman's Home Missionary Society		607,872
Board of Home Missions and Church Extension		c$10,500,000
Freedmen's Aid Society		675,000

Table II.—HOME MISSIONS SURVEY DEPARTMENT
(Continued)

General Budget Statement for

HOME MISSION WORK

of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

A—By Denominations and Boards

The field of Home Missions as covered by this Budget Table includes Continental United States (with Alaska), Hawaii, the West Indies and, in the case of some boards, Mexico.

Denomination and Board	Denominational Total	Analysis
METHODIST: *(Continued)*		
Methodist Protestant Church	$473,300	
Board of Home Missions and Independent State Boards		$440,300
Woman's Board of Home Missions		33,000
Free Methodist Church of N. A.	*2,247,180	
General Missionary Board		*2,247,180
African Methodist Episcopal Zion Church	50,000	
Board of Church Extension		50,000
Colored Methodist Episcopal Church		
Reformed Zion Union Apostolic Church	17,263	
Church Erection Board		17,263
PRESBYTERIAN		
Presbyterian Church in the U. S. A.	d 14,584,251	
Board of Home Missions including Self-supporting Synods		9,882,303
Board of the Church Erection Fund		2,189,418
Board of Missions for Freedmen		829,645
Woman's Board of Home Missions		1,068,701
Women's Department of the Board of Missions for Freedmen		180,672
Permanent Committee on Evangelism		121,483
Committee on Sabbath Observance		59,939
Assembly's Permanent Committee on Men's Work		52,090
Board of Foreign Missions (H)		200,000
Presbyterian Church in the U. S. (South)	2,730,091	
Executive Committee of Home Missions, including Self-supporting Synods		2,730,091
Associate Reformed Presbyterian Synod	43,814	
Board of Home Missions and Church Extension		43,814
Reformed Presbyterian Church of N. A., Synod		
United Presbyterian Church	*8,705,305	
Board of Home Missions (W) including Board of Freedmen's Missions and Board of Church Extension		*8,705,305
REFORMED		
Reformed Church in America	1,101,441	
Board of Domestic Missions		769,200
Women's Board of Domestic Missions		332,241
Reformed Church in the U. S.	*5,796,780	
Board of Home Missions (W)		*5,796,780
UNITED BRETHREN		
Church of the United Brethren in Christ	**1,999,917	
Home Missionary Society		638,980
Church Erection Society		785,937
Annual Conference Missions		575,000
TOTAL	$109,949,037	$109,949,037

* Five-year budget to be subscribed in 1920.

** $1,339,000 of this amount a two-year budget to be subscribed in 1920; $660,917 a one-year budget.

(H) For work included in Home Missions classification.

(W) Including women's work.

a Includes $300,000 for the Hawaiian Board of Missions.

b Includes $10,500,000 Centenary amount already subscribed.

c First year Centenary subscription for Home Missions; includes Church Extension, Maintenance (or Home Missions) and Reconstruction.

d Includes budget for hospitals and homes.

Table III.—HOME MISSIONS
SURVEY DEPARTMENT

General Budget Statement for

HOME MISSION WORK

of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

B—By Types of Work

The field of Home Missions as covered by this Budget Table includes Continental United States (with Alaska), Hawaii, the West Indies and, in the case of some boards, Mexico.

Type of Work	Amount
Cities	$44,905,032
Town and Country	38,623,025
Negro Americans	7,970,180
New Americans	1,953,346
Migrants	1,165,370
North American Indians	506,905
Spanish-speaking People in the U. S	379,740
Orientals in the U. S	453,350
Alaska	202,720
Hawaii	312,340
West Indies	1,855,495
Recruiting and Training Workers	442,180
Promotion	231,000
Administration	4,748,897
Miscellaneous and Unclassified Amounts	6,199,457
TOTAL	$109,949,037

Table IV.—AMERICAN EDUCATION
SURVEY DEPARTMENT

General Budget Statement for

EDUCATIONAL WORK IN THE UNITED STATES

under the control of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

By Types of Institutions and Work

Denomination and Board	Total	Colleges and Junior Colleges	Theological Seminaries and Training Schools	Secondary Schools	Work of the Boards	Unanalyzed
ADVENT						
Advent Christian Church	.....	.....	.....	.....	.....	.....
BAPTIST						
Northern Baptist Convention						
Board of Education	*$33,940,000	*$19,012,000	*$3,770,000	*$3,390,000	*$7,768,000	.....
National Baptist Convention						
Educational Board	*a2,600,000	.....	.....	.....	.....	*$2,600,000
General Baptist						
Board of Trustees of Oakland City College	b170,000	150,000	.....	.....	20,000	.....
BRETHREN						
Church of the Brethren						
General Educational Board	2,000,000	.....	.....	.....	.....	2,000,000
Brethren Church						
Board of Trustees of Ashland College	75,000	75,000	.....	.....	.....	.....
CHRISTIAN						
Christian Church						
Board of Education	406,500	335,500	.....	70,000	1,000	.....
CONGREGATIONAL						
Congregational Churches						
Education Society	c2,246,400	700,000	.....	.....	346,400	1,200,000
DISCIPLES						
Disciples of Christ						
Board of Education	6,000,000	5,320,000	615,000	.....	65,000	.....
EVANGELICAL						
Evangelical Association	.....	.....	.....	.....	.....	.....
United Evangelical Church	.....	.....	.....	.....	.....	.....
Evangelical Synod of N. A.	100,000	.....	.....	.....	.....	100,000
FRIENDS						
Society of Friends in America						
Board of Education	*3,250,000	*3,000,000	.....	*250,000	.....	.....
Society of Friends of California	.....	.....	.....	.....	.....	.....
HOLINESS						
Holiness Church	.....	.....	.....	.....	.....	.....
MENNONITE						
General Conference of Mennonites	.....	.....	.....	.....	.....	.....
METHODIST						
Methodist Episcopal Church						
Board of Education	d2,050,000	2,050,000	.....	.....	.....	.....
Methodist Protestant Church						
Board of Education	406,644	325,260	66,584	.....	14,800	.....
Free Methodist Church of N. A.						
General Board of Education	*1,406,250	*635,000	*715,000	.....	*56,250	.....
African Methodist Episcopal Zion Church						
Board of Education	e60,000	.....	.....	.....	.....	60,000
Colored Methodist Episcopal Church						
Board of Education	f250,000	.....	.....	.....	.....	250,000
Reformed Zion Union Apostolic Church	.....	.....	.....	.....	.....	.....

Table IV.—AMERICAN EDUCATION SURVEY DEPARTMENT
(Continued)

General Budget Statement for

EDUCATIONAL WORK IN THE UNITED STATES

under the control of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

By Types of Institutions and Work

Denomination and Board	Total	Colleges and Junior Colleges	Theological Seminaries and Training Schools	Secondary Schools	Work of the Boards	Unanalyzed
PRESBYTERIAN						
Presbyterian Church in the U. S. A.						
General Board of Education	$6,661,425	$3,062,463	$3,498,962	.....	$100,000	.....
Presbyterian Church in the U. S. (South)						
Executive Committee of Christian Education and Ministerial Relief	1,606,600	1,190,600	196,000	$30,000	190,000	.....
Associate Reformed Presbyterian Synod						
Board of Trustees of Bryson College	150,000	150,000	.....	.....	.....	.....
Reformed Presbyterian Church of N. A., Synod						
Budget reported through Foreign Mission Board	354,472	354,472	.....	.....	.....	.....
United Presbyterian Church						
Board of Education	*8,264,960	*6,444,512	*986,460	.....	*833,988	.....
REFORMED						
Reformed Church in America						
Board of Education	e220,250	110,250	22,750	57,250	30,000	.....
Reformed Church in the U. S.						
Forward Movement Commission	*3,850,000	.....	.....	.....	.....	*$3,850,000
UNITED BRETHREN						
United Brethren in Christ						
Board of Education	**2,768,930	2,155,000	358,930	84,000	171,000	.....
TOTAL	$78,837,431	$45,070,057	$10,229,686	$3,881,250	$9,596,438	$10,060,000

* Five-year budget to be subscribed in 1920.

** $1,216,000 of this amount a two-year budget, to be subscribed in 1920; $1,552,930, a one-year budget.

a $500,000 of this amount subject to confirmation by the National Baptist Campaign Commission.

b For Oakland City College in 1920, $150,000; for Young Ministers' Loan Fund in 1920, $20,000.

c Item of $700,000 for colleges covers only deficits and current expense aid; unanalyzed item of $1,200,000 designated for work in "affiliated institutions."

d Special items for three colleges.

e Item for five years only reported; 1920 item arbitrarily computed as one-fifth of the five-year item.

f $100,000 undertaken jointly by Board of Education and Board of Home Missions for schools.

Table V.—AMERICAN RELIGIOUS EDUCATION
SURVEY DEPARTMENT

General Budget Statement for

SUNDAY SCHOOL AND YOUNG PEOPLE'S WORK

of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

By Types of Work

Denomination and Board	Total	Headquarters Expenses	Field Workers	Equipment	Extension	Special Promotion	Young People	Publication, Endowments, etc.	Unanalyzed
ADVENT									
Advent Christian Church	.....	.....	.....	.....	.....	.....	.....	.....	.....
BAPTIST									
Northern Baptist Convention									
American Baptist Publication Society	*$2,721,125	*$234,613	*$469,225	*$469,225	*$703,836	*$309,613	*$534,613	.....	.....
National Baptist Convention									
Baptist Young People's Union	*185,000	.....	.....	.....	.....	.....	*185,000	.....	.....
Sunday School Publication Board	*500,000	.....	.....	.....	.....	.....	.....	*$500,000	.....
General Baptist									
Board of Publications	10,000	1,000	.....	.....	4,500	.....	1,000	3,500	.....
BRETHREN									
Church of the Brethren									
General Sunday School Board	40,000	3,000	15,000	1,000	5,000	6,000	10,000	.....	.....
Brethren Church									
Brethren Publishing Company and Ohio Corporation	20,000	.....	.....	.....	.....	.....	.....	.....	$20,000
CHRISTIAN									
Christian Church									
Sunday School Board	8,000	2,500	3,500	.....	600	.....	.....	1,400	.....
Christian Endeavor Board	2,000	.....	.....	.....	.....	.....	2,000	.....	.....
CONGREGATIONAL									
Congregational Churches									
Sunday School Extension Society	18,600	.....	.....	.....	.....	.....	.....	.....	18,600
DISCIPLES									
Disciples of Christ									
American Christian Missionary Society	197,331	49,300	86,600	6,000	13,600	32,831	9,000	.....	.....
EVANGELICAL									
Evangelical Association	.....	.....	.....	.....	.....	.....	.....	.....	.....
United Evangelical Church	.....	.....	.....	.....	.....	.....	.....	.....	.....
Evangelical Synod of N. A.									
Board of Sunday Schools	17,500	3,500	5,250	1,750	3,500	3,500	.....	.....	.....
FRIENDS									
Society of Friends in America									
Bible School Board	27,500	2,000	3,500	800	1,800	2,400	3,000	14,000	.....
Society of Friends of California	.....	.....	.....	.....	.....	.....	.....	.....	.....
HOLINESS									
Holiness Church	.....	.....	.....	.....	.....	.....	.....	.....	.....
MENNONITE									
Gen. Conference of Mennonites	.....	.....	.....	.....	.....	.....	.....	.....	.....
METHODIST									
Methodist Episcopal Church									
Board of Control of the Epworth League	100,000	.....	.....	.....	.....	.....	100,000	.....	.....
Methodist Protestant Church									
Board of Young People's Work	25,912	4,000	12,000	1,912	4,000	4,000	.....	.....	.....

Table V.—AMERICAN RELIGIOUS EDUCATION SURVEY DEPARTMENT
(*Continued*)

General Budget Statement for

SUNDAY SCHOOL AND YOUNG PEOPLE'S WORK

of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

By Types of Work

Denomination and Board	Total	Headquarters Expenses	Field Workers	Equipment	Extension	Special Promotion	Young People	Publication, Endowments, etc.	Unanalyzed
METHODIST: (*Continued*)									
Free Methodist Church of N. A. General Sunday School Board	*$50,000	.....	.....	.....	.....	.....	.....	.....	*$50,000
African Methodist Episcopal Zion Church	.....	.....	.....	.....	.....	.....	.....	.....	.....
Colored Methodist Episcopal Church	.....	.....	.....	.....	.....	.....	.....	.....	.....
Reformed Zion Union Apostolic Church	.....	.....	.....	.....	.....	.....	.....	.....	.....
PRESBYTERIAN									
Presbyterian Church in U. S. A. Board of Publication and Sabbath School Work	1,114,569	*$25,569	*$75,000	*$8,000	*$554,000	*$92,000	.....	*$360,000	.....
Presbyterian Church in U. S. (South Presbyterian Council of Publication	100,000	15,000	35,000	10,000	25,000	15,000	.....	.....	.....
Associate Reformed Presbyterian Synod	.....	.....	.....	.....	.....	.....	.....	.....	.....
Reformed Presbyterian Church of N. A., Synod	.....	.....	.....	.....	.....	.....	.....	.....	.....
United Presbyterian Church Board of Home Missions	*103,943	*10,000	*25,000	*10,000	*25,000	*10,000	$*5,000	*18,943	.....
REFORMED									
Reformed Church in America Board of Publication and Bible School Work	14,400	1,000	1,500	500	1,000	1,000	.....	9,400	.....
Reformed Church in the U. S. Publication and Sunday School Board	*550,000	*200,000	*50,000	.....	*20,000	*30,000	.....	*250,000	.....
UNITED BRETHREN									
Church of the United Brethren in Christ Board of Sunday School, Brotherhood and Young People's Work	**126,045	**7,500	**15,000	**15,000	**20,000	**25,000	**16,000	**27,545	.....
TOTAL	$5,931,925	$558,982	$796,575	$524,187	$1,381,836	$531,344	$865,613	$1,184,788	$88,600

* Five-year budget to be subscribed in 1920.

** $111,000 of this amount two-year budget to be subscribed in 1920; $15,045 a one-year budget.

Table VI.—AMERICAN HOSPITALS AND HOMES
SURVEY DEPARTMENT

General Budget Statement for

AMERICAN HOSPITALS AND HOMES

under the direction of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

†To comply with the decision of the General Committee of the Interchurch World Movement, it has been necessary to divide the budgets for hospitals and homes into two classes: the first comprising those budgets included in the national denominational budgets; the second comprising those budgets of *local* denominational organizations which have received the requisite denominational approval. The budgets of the first type appear in the column headed "Authorized for inclusion in the National Budget," and those of the second type (made up of the budgets of 42 Hospitals, 38 Homes for Children and 27 Homes for the Aged) appear in the column headed "Authorized for Inclusion in Local or Regional Budget."

Denomination and Board	Authorized for Inclusion in National Budget for 1920	Authorized for Inclusion in Local or Regional Budget for 1920
ADVENT		
Advent Christian Church	.....	.....
BAPTIST		
Northern Baptist Convention		
Board of Promotion	*$1,000,000	.....
National Baptist Convention	.....	.....
General Baptist	.....	.....
BRETHREN		
Church of the Brethren	.....	$279,000
Brethren Church		
General Missionary Board	15,000	.....
CHRISTIAN		
Christian Church	.....	.....
CHURCHES OF CHRIST		
Churches of Christ	.....	2,000
CONGREGATIONAL		
Congregational Churches	.....	.....
DISCIPLES		
Disciples of Christ		
National Benevolent Association	1,499,050	.....
EVANGELICAL		
Evangelical Association		
Forward Movement	538,500	
United Evangelical Church	.....	.....
Evangelical Synod of N. A.		
General Board	300,000	546,500
FRIENDS		
Society of Friends in America	.....	26,250
Society of Friends of California	.....	2,000
HOLINESS		
Holiness Church		
General Board	50,000	.....
LUTHERAN		
Norwegian Lutheran Church of America	.....	50,000
Lutheran Joint Synod of Ohio	.....	2,500
Lutheran Iowa Synod	.....	210,000
Augusta Synod	.....	884,250
Independent Lutheran Church	.....	500,000
MENNONITE		
General Conference of Mennonites	.....	.....
METHODIST		
Methodist Episcopal Church		
Woman's Home Missionary Society	427,865	9,614,366
Methodist Episcopal Church, South	.....	1,040,500

Table VI.—AMERICAN HOSPITALS AND HOMES SURVEY DEPARTMENT
(Continued)

General Budget Statement for

AMERICAN HOSPITALS AND HOMES

under the direction of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

†To comply with the decision of the General Committee of the Interchurch World Movement, it has been necessary to divide the budgets for hospitals and homes into two classes: the first comprising those budgets included in the national denominational budgets; the second comprising those budgets of *local* denominational organizations which have received the requisite denominational approval. The budgets of the first type appear in the column headed "Authorized for inclusion in the National Budget," and those of the second type (made up of the budgets of 42 Hospitals, 38 Homes for Children and 27 Homes for the Aged) appear in the column headed "Authorized for Inclusion in Local or Regional Budget."

Denomination and Board	Authorized for Inclusion in National Budget for 1920	Authorized for Inclusion in Local or Regional Budget for 1920
METHODIST—*(Continued)*		
Methodist Protestant Church		
Forward Movement	$172,975	.....
Free Methodist Church of N. A.	.....	$24,000
African Methodist Episcopal Zion Church	.....	.....
Colored Methodist Episcopal Church	.....	60,000
Reformed Zion Union Apostolic Church	.....	.....
PENTECOSTAL		
Pentecostal Church of the Nazarene	.....	25,000
PRESBYTERIAN		
Presbyterian Church in the U. S. A.	.....	2,227,608
Presbyterian Church in the U. S. (South)	.....	82,250
Associate Reformed Presbyterian Synod	.....	.....
Reformed Presbyterian Church of N. A., Synod	.....	.....
United Presbyterian Church		
Woman's Association	*1,013,075	.....
PROTESTANT EPISCOPAL		
Protestant Episcopal Church	.....	704,750
REFORMED		
Reformed Church in America	.....	105,000
Reformed Church in the U. S.	.....	.....
UNITED BRETHREN		
Church of the United Brethren in Christ		
General Board	100,000	.....
TOTAL	$5,116,465	$16,385,974

*Five-year budget to be subscribed in 1920.

† Decision of the General Committee of the Interchurch World Movement in conference at Atlantic City, January 7 to 10, 1920: "The budget of any philanthropic organization shall be included in the budget of the Interchurch World Movement only by first being included in the budget of a national denominational body, except that the budget of any local, denominational, philanthropic organization which is approved by the denominational authority of the State Conference or other like area in which it is located, may be included in the denominational budget of that area" or region.

Table VII.—MINISTERIAL SALARIES, PENSIONS AND RELIEF SURVEY DEPARTMENT

General Budget Statement for

SUPPORT OF RETIRED MINISTERS AND THE WIDOWS AND ORPHANS OF MINISTERS

of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

An explanation of the method of compiling this table will be found on the following page.

Denomination and Board	Denominational Total	Analysis
ADVENT		
Advent Christian Church	.....	.....
BAPTIST		
Northern Baptist Convention	*$8,550,500	
Ministers' and Missionaries' Benefit Board		*a$8,550,500
National Baptist Convention	*350,000	
Benefit Board		*E350,000
General Baptist	20,000	
Superannuated Ministers' Fund		P20,000
BRETHREN		
Church of the Brethren	40,000	
Ministerial Relief		40,000
Brethren Church	.....	.....
CHRISTIAN		
Christian Church	...	.....
CONGREGATIONAL		
Congregational Churches	1,720,000	
Board of Ministerial Relief		P520,000
Pilgrim Memorial Fund		1,200,000
DISCIPLES		
Disciples of Christ	226,000	
Board of Ministerial Relief		P226,000
EVANGELICAL		
Evangelical Association	315,000	
Superannuation Fund		b315,000
United Evangelical Church	...	.....
Evangelical Synod of N. A	1,000,000	
Board of Ministerial Pension and Relief		E1,000,000
FRIENDS		
Society of Friends in America	25,000	
Ministerial Support and Relief		25,000
Society of Friends of California	...	.....
HOLINESS		
Holiness Church		.....
MENNONITE		
General Conference of Mennonites		.....
METHODIST		
Methodist Episcopal Church	2,125,000	
Board of Conference Claimants		E2,000,000
New England Annual Conference Endowment Fund		c125,000
Methodist Protestant Church	200,000	
Superannuate Fund		E200,000
Free Methodist Church of N. A	*390,326	
Board of Conference Claimants		*390,326
African Methodist Episcopal Zion Church	40,000	
Board of Ministerial Relief		E40,000
Colored Methodist Episcopal Church	...	.....
Reformed Zion Union Apostolic Church	...	.....
PRESBYTERIAN		
Presbyterian Church in the U. S. A	2,055,839	
Board of Ministerial Relief and Sustentation		E2,055,839

Table VII.—MINISTERIAL SALARIES, PENSIONS AND RELIEF SURVEY DEPARTMENT
(Continued)

General Budget Statement for

SUPPORT OF RETIRED MINISTERS AND THE WIDOWS AND ORPHANS OF MINISTERS

of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

Denomination and Board	Denominational Total	Analysis
PRESBYTERIAN: *(Continued)*		
Presbyterian Church in the U. S. (South)	$500,000	
Department of Ministerial Relief		d$500,000
Associate Reformed Presbyterian Synod	.....	.....
Reformed Presbyterian Church of N. A., Synod	.....	.....
United Presbyterian Church	*1,352,634	
Board of Ministerial Relief		*e1,352,634
REFORMED		
Reformed Church in America	.....	.....
Reformed Church in the U. S	*1,200,000	
For Sustentation		*1,000,000
For Ministerial Relief		*200,000
UNITED BRETHREN		
Church of the United Brethren in Christ	***400,000	
Preachers' Pension Fund		***400,000
TOTAL	$20,510,299	$20,510,299

* Five-year budget to be subscribed in 1920.
*** Two-year budget to be subscribed in 1920.
(E) For endowment.
(P) For current use.
a $8,000,000 of this amount for Ministers' Boards; $550,500 for operating expenses for 1919–1924.
b To complete endowment for the five-year period; $250,000 for annuities; $65,000 for relief.
c To complete Annual Conference Endowment.
d $400,000 of this amount for endowment; $100,000 for current use.
e $1,164,262 of this amount for endowment; $175,600 for current use; $12,772 for underwriting.

Budget of the Ministerial Salaries, Pensions, and Relief Survey Department

As the purpose to provide adequate endowment funds for the support of retired ministers is comparatively new, the plans of some of the denominations are not developed far enough to include actuarial studies of the claims. The items, therefore, for some churches, are based upon close estimates of the amounts required to meet the needs of the retired ministers, widows and orphans.

In other churches, very thorough actuarial investigations have been carried on for some time, and where these have been completed the items in the budgets for such churches are the results.

The Budget includes twenty-two separate items, almost all of which relate exclusively to ministerial relief and pensions. In one case pensions for missionaries are included in the amount given, and in one other the item is entirely for the benefit of young men who are studying for the Christian ministry.

The Budget is the result of the cordial and painstaking cooperation of the boards represented in it with this division of the Interchurch World Movement. Through this cooperation estimates have been repeatedly changed as the work of investigation advanced. Several boards that cordially cooperated with this division have askings not included in the Budget. This is due to the fact that no official authorizations of the askings were received before the date fixed for closing the Budget; or, the governing denominational bodies have not yet authorized cooperation with the Interchurch World Movement. It is with regret that these cannot be included in the above statement.

Table VIII.—SPECIAL ITEMS

General Budget Statement for

SPECIAL ITEMS

of the Denominations and Boards cooperating in the Financial Campaign of the Interchurch World Movement of North America

Includes such items as Temperance, War Relief, etc., not classifiable in the six departmental tables and columns.

Denomination and Board	Denominational Total	Analysis
ADVENT		
Advent Christian Church	.....	
BAPTIST		
Northern Baptist Convention	*$4,060,000	
Board of Promotion		*$4,000,000
Northern Baptist Convention		*60,000
National Baptist Convention	*565,000	
Women's Convention		*500,000
Administration and Contingent		*65,000
General Baptist	.....	
BRETHREN		
Church of the Brethren	.....	
Brethren Church	.....	
CHRISTIAN		
Christian Church	.....	
CONGREGATIONAL		
Congregational Churches	50,000	
Bible Society, etc		50,000
DISCIPLES		
Disciples of Christ	25,440	
Board of Temperance		25,440
EVANGELICAL		
Evangelical Association	.....	
United Evangelical Church	.....	
Evangelical Synod of N. A	.....	
FRIENDS		
Society of Friends in America	297,500	
War Relief		100,000
Underwriting		50,000
Undesignated		147,500
Society of Friends of California	.....	
HOLINESS		
Holiness Church	.....	
MENNONITE		
General Conference of Mennonites	.....	
METHODIST		
Methodist Episcopal Church	1,500,000	
Board of Temperance		1,500,000
Methodist Protestant Church	.....	
Free Methodist Church of N. A	.....	
African Methodist Episcopal Zion Church	10,000	
New Era Movement		10,000
Colored Methodist Episcopal Church	.....	
Reformed Zion Union Apostolic Church	.....	
PRESBYTERIAN		
Presbyterian Church in the U. S. A	2,022,987	
New Era Movement		1,833,542
Board of Temperance		189,445
Presbyterian Church in the U. S. (South)	.....	
Associate Reformed Presbyterian Synod	.....	
Reformed Presbyterian Church of N. A., Synod	.....	
United Presbyterian Church	.....	
REFORMED		
Reformed Church in America	.....	
Reformed Church in the U. S	.....	
UNITED BRETHREN		
Church of the United Brethren in Christ	***240,000	
Expenses of Enlistment Campaign		***165,000
Undesignated		***75,000
TOTAL	$8,770,927	$8,770,927

* Five-year budget to be subscribed in 1920.

*** Two-year budget to be subscribed in 1920.

Table IX.—SUMMARY

General Summary of

ALL BUDGET STATEMENTS

of the Denominations and Boards Cooperating in the Financial Campaign of the Interchurch World Movement of North America

By Departments

Denomination	TOTAL CAMPAIGN BUDGET 1920	Foreign Missions	Home Missions	American Education	American Religious Education	American Hospitals and Homes†††	American Ministerial Support and Relief	Special Items (Not classifiable in preceding columns, e. g. War, Relief, Temperance, etc.).	Portion of Campaign Budget to be Paid in 1920
	$	$	$	$	$	$	$	$	$
ADVENT									
Advent Christian Church	35,000	.....	35,000	.....	.....	.....	.....	.....	35,000
BAPTIST									
Northern Baptist Convention	*130,533,000	*34,041,071	*46,220,304	*33,940,000	*2,721,125	*1,000,000	*8,550,500	*4,060,000	26,106,600
National Baptist Convention	*10,250,000	*2,200,000	*3,850,000	*d2,600,000	*685,000	.....	*350,000	*565,000	2,050,000
General Baptist	272,500	15,000	57,500	170,000	10,000	.....	20,000	.....	272,500
BRETHREN									
Church of the Brethren	3,219,598	606,798	532,800	2,000,000	40,000	.....	40,000	.....	3,219,598
Brethren Church	200,000	45,000	45,000	75,000	20,000	15,000	.....	.....	200,000
CHRISTIAN									
Christian Church	727,693	99,725	211,468	406,500	10,000	.....	.....	.....	727,693
CONGREGATIONAL									
Congregational Churches	16,508,470	6,553,470	5,920,000	2,246,400	18,600	.....	1,720,000	50,000	16,508,470
DISCIPLES									
Disciples of Christ	12,501,138	2,488,352	2,064,965	6,000,000	197,331	1,499,050	226,000	25,440	12,501,138
EVANGELICAL									
Evangelical Association	1,394,260	108,000	432,760	.....	.....	538,500	315,000	.....	1,394,260
United Evangelical Church	305,983	.....	305,983	.....	.....	.....	.....	.....	305,983
Evangelical Synod of N. A	1,846,521	276,021	153,000	100,000	17,500	300,000	1,000,000	.....	1,846,521
FRIENDS									
Society of Friends in America	4,532,081	344,038	588,043	*3,250,000	27,500	.....	25,000	297,500	1,932,081
Society of Friends of California	40,000	40,000	.....	.....	.....	.....	.....	.....	40,000
HOLINESS									
Holiness Church	50,000	.....	.....	.....	.....	50,000	.....	.....	50,000
MENNONITE									
General Conference of Mennonites	82,000	82,000	.....	.....	.....	.....	.....	.....	82,000
METHODIST									
Methodist Episcopal Church	c34,485,737	a16,500,000	b11,782,872	2,050,000	100,000	427,865	2,125,000	1,500,000	34,485,737
Methodist Protestant Church	1,745,866	467,035	473,300	406,644	25,912	172,975	200,000	.....	1,745,866
Free Methodist Church of N. A	*6,234,986	*2,141,230	*2,247,180	*1,406,250	*50,000	.....	*390,326	.....	1,246,997
African Methodist Episcopal Zion Church	212,000	52,000	50,000	†60,000	.....	.....	40,000	10,000	212,000
Colored Methodist Episcopal Church	250,000	.....	.....	250,000	.....	.....	.....	.....	250,000
Reformed Zion Union Apostolic Church	17,263	.....	17,263	.....	.....	.....	.....	.....	17,263
PRESBYTERIAN									
Presbyterian Church in the U. S. A	44,970,000	18,530,929	14,584,251	6,661,425	1,114,569	.....	2,055,839	2,022,987	44,970,000
Presbyterian Church in the U. S. (South)	7,865,445	2,928,754	2,730,091	1,606,600	100,000	.....	500,000	.....	7,865,445
Associate Reformed Presbyterian Synod	392,264	††198,450	43,814	150,000	.....	.....	.....	.....	392,264
Reformed Presbyterian Church of N. A., Synod	529,472	175,000	.....	354,472	.....	.....	.....	.....	529,472
United Presbyterian Church	*31,977,457	*12,537,540	*8,705,305	*8,264,960	*103,943	*1,013,075	*1,352,634	.....	6,395,491
REFORMED									
Reformed Church in America	2,136,091	800,000	1,101,441	†220,250	14,400	.....	.....	.....	2,136,091
Reformed Church in the U. S.	*16,916,085	*5,519,305	*5,796,780	*3,850,000	*550,000	.....	*1,200,000	.....	3,383,217
UNITED BRETHREN									
Church of the United Brethren in Christ	**6,546,662	**911,770	**1,999,917	**2,768,930	**126,045	100,000	***400,000	***240,000	4,546,662
TOTAL	336,777,572	107,661,488	109,949,037	78,837,431	5,931,925	†††5,116,465	20,510,299	8,770,927	175,446,349

*Five-year budget to be subscribed in 1920.
**Budget to be subscribed in 1920; part to be paid in 1920, part in two years.
***Two-year budget to be subscribed in 1920.
†One-fifth of five-year budget.
††Budget not yet approved by national board.
†††Budgets approved by national boards only are included in this column. For local or regional budgets see pages 260, 261.

a—The Methodist Episcopal Foreign Missions Budget is composed of:
1. $10,500,000—the Centenary amount of the Board of Foreign Missions, which has already been subscribed.
2. $6,000,000—the budget of the Woman's Foreign Missionary Society

b. The Methodist Episcopal Home Missions Budget is composed of:
1. $10,500,000—the Centenary amount of the Board of Home Missions and Church Extensions, which has already been subscribed.
2. $607,872—the budget of the Woman's Home Missionary Society.
3. $675,000—the budget of the Freedman's Aid Society.

c. This total includes $21,000,000 which was subscribed in the Centenary Campaign.

d. $500,000 of this amount subject to confirmation by the National Baptist Campaign Commission.

INDEX

Page

Alaska . . . 125

American Education . . . 149
—religious impulse . . . 151
—needed . . . 152
—policies . . . 170
—problems . . . 183

American Indians . . . 121

Americans, Negro . . . 85

Bryce, Viscount (quoted) . . . 94

Budget Tables . . . 297

Childhood, Spiritual Neglect of . . . 239

Children under 25 years (tables) . . . 207
—and Sunday schools (tables) . . . 210
—and crime . . . 214
—missionaries . . . 254
—in the N. Y. metropolitan area . . . 51

Church, The, and the Public Schools . . . 183
—members, increase (Negro) . . . 100
—membership, declining . . . 63

Churches, the Task Before the . . . 283
—country . . . 57

Clarke, J. F. (quoted) . . . 172

Community, The (N. Y. metropolitan area) . . . 51
—centers . . . 63

County, A Typical . . . 66
—259 . . . 66
—981 . . . 68

Colleges, Junior . . . 161
—denominational . . . 157
—independent . . . 162
—Interchurch World Movement and the . . . 161

Cuba . . . 137

Denominational College Groups . . . 162
—colleges . . . 157

Education, American . . . 149
—religious . . . 201
—higher (Negro) . . . 96
—conditions of Negro . . . 95

Economic Life (Negro) . . . 87

Farmers, Foreign-born . . . 66

Financial Conscience Sleeping . . . 277

Foundation Fund, A . . . 285

Foreign-Language press . . . 81
—church . . . 82
—congregations . . . 82

Frontier, The . . . 60

Page

Hawaii . . . 133

Health, Rural . . . 66
—service (urban) . . . 55
—conditions of Negro . . . 91
—education of Negro . . . 92

Homes for Aged and Children (Negro) . . . 92
—hospitals and . . . 243
—for children . . . 252
—for aged . . . 256

Hospital (Negro) . . . 92
—and homes . . . 243
—church . . . 259
—church, program . . . 250

Housing Campaigns (Negro) . . . 90
—conditions (Migrants) . . . 106

Humboldt, William von (quoted) . . . 200

Illiteracy . . . 78

Incurables, Homes for . . . 249

Independent Colleges . . . 157

Indians, American . . . 121

Industrial Communities, Rural . . . 61

Interchurch Surveys, The . . . 50

Jonson, Ben (quoted) . . . 200

Laymen, Prosperous Groups of . . . 277

Metropolitan Area, New York . . . 47
—problems . . . 49
—program . . . 54
—business ethics . . . 55
—strangers in . . . 55
—council of experts . . . 56
—joint headquarters . . . 56

Migrant Groups . . . 103
—harvest hands . . . 103
—cannery workers . . . 105
—lumbermen . . . 107
—loggers . . . 108
—problems . . . 112
—policies proposed . . . 116

Migration, Northern, of Negro . . . 86

Minister Exploited, The . . . 279
—retired (table) . . . 296
—and other men . . . 273
—salaries and pensions . . . 265

Ministry, Commercializing the . . . 276

Neglected Areas (rural) . . . 69

Negro Americans . . . 85

Newspapers, Christian . . . 132

Page

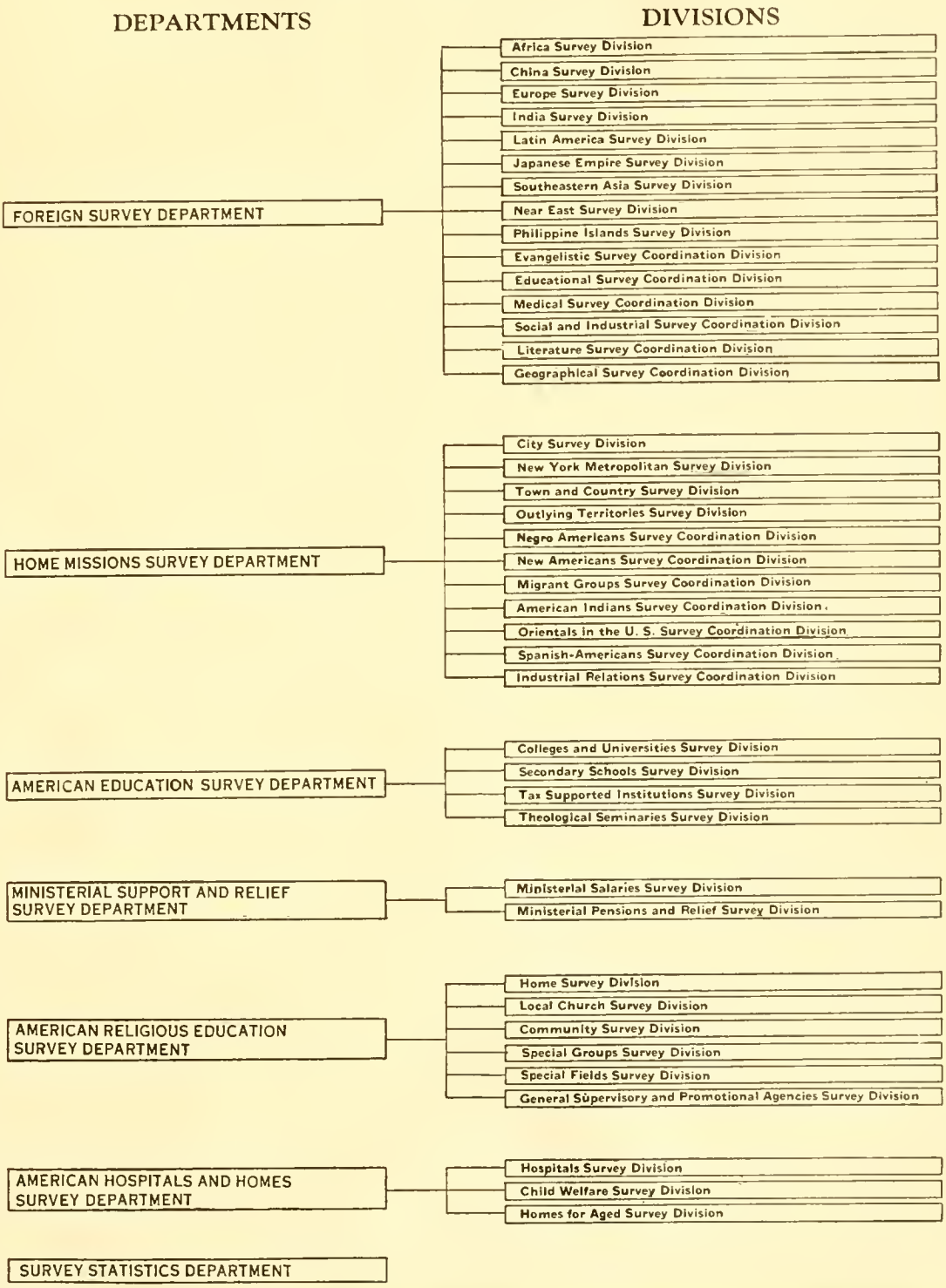
New York Metropolitan Area 47
Normal Schools, State 182
Orientals in the United States 127
Pensions, Ministerial 265, 289
—corporation 290
—church 290
—on contributory basis 291
—Episcopal Church plan 291
—Congregational plan 291
—and efficiency 293
—and permits 293
Preachers and Professors 272
Public Schools, The Church and the 183
Radicalism in the Woods 108
Recreation Situation (Negro) 93
Reconstruction, Spiritual 84
Relief and Disability Funds 290
—ministerial 295
Religious Education in the Home 214
Religious Life (Negro) 99
—education (Negro) 101
—education 201
Rural Industrial Communities 61
—problems 63
Roosevelt, Theodore (quoted) 61
Salary, Inadequate (rural) 66
Salaries, Ministerial 267
—by state groups 269
—in cities 269
—denominational 271
—inadequate, results of 280
—ministerial (tables) 286

Page

Sustentation Fund, A 284
Schools, Secondary 173
—secondary (Negro) 97
—state normal 182
Seminaries, Theological, and Training Schools 190
—needs of 194
Students, Christian 188
Sunday School Boards 221
—statistics 212
Surveys, Interchurch 50
Spanish-speaking Peoples 135
Tax-supported Institutions 177
Teachers, Christian 188
Theological Seminaries and Training Schools 190
Times Square Section 52
—transients 53
—churches 53
—theaters 53
Tithe of a Tithe, A 278
Town and Country 57
—problems 63
—lack of leadership 63
War, The Effect of the (Negro) 86
—and the migrant 109
West Indies 137
—Cuba 137
—Porto Rico 139
—Jamaica 141
—Santo Domingo-Haiti 142
—smaller islands 144
Woman's Lot (cities) 76

INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA

DIVISIONAL ORGANIZATION OF THE SURVEY DEPARTMENTS



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